The Priest

Edited By Priests For Priests

April, 1951

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Shepherd in the Fog

IT is a sad duty to announce the recent death of Leo Herbert Lehmann, M.A., S.T.L., D.D., once a priest in good standing; at his death editor of **The Converted Catholic**, one of the better known hate sheets, devoted to the denigration of the faith by any means fair or foul—the means in this instance being as foul as possible.

It would not particularly sadden anyone to learn that "Dr. Lehmann," as he was known in later years, no longer has a chance to defame the Church for which he was ordained. But it is indeed sad to hear—if one can believe his magazine—that he died without the ministrations of a fellow-priest. Fortunately one cannot say, "in final impenitence." Anyway, says the magazine in its Sept. '50 issue: "Our readers will probably hear rumors to the effect that Dr. Lehmann recanted on his deathbed and willingly received the last rites of the Church. This is far from the truth." Further, two priests called on him to no avail.

Dr. Lehmann "resigned from the priesthood," we read, in 1929; only in 1940 did he hit upon the idea of reviving **The Converted Catholic** but it was a fruitful idea: he alleg-

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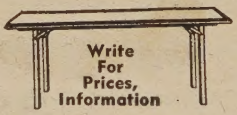

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edly ran its circulation up to forty thousand. The market was there.

Apparently the magazine will go on. This same issue cited above announces that within a few months it will appoint another "qualified ex-priest to carry on the work." Perhaps it already has. We confess that we are not up to date on this point!

It was interesting to read the rather numerous letters of condolence quoted with pride. Bishop G. Bromley Oxnam "was shocked to learn of the death of Dr. Lehmann who has done such a distinguished and such a constructive piece of work"; Dr. Barrois was "deeply impressed by the passing of Dr. Leo Lehmann . . . "; Glenn L. Archer of POAU will not fail "to profit by the example he set us"; Paul Blanshard cited him as a "valiant fighter for American free-

THE PRIEST **APRIL, 1951** **VOL. 7, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Three Recent Newcombe Fund Raising Successes

Within the past few months, three Parishes decided to employ Harry J. Newcombe to conduct Fund Raising Campaigns. The below is the result of experience and know-how planning in dealing exclusively with Catholic Fund Raising projects. We do not accept clients for non-Catholic appeals. Our experience in the Catholic field enables us to plan carefully, counsel knowingly, and guide successfully.

★ **Our Lady of Lourdes, Genoa, Ohio, is a parish of less than 250 families. Their Pastor is the Reverend James J. O'Toole, S.T.D., J.C.D. We conducted a Fund Raising Campaign for a new Church with a goal set at $60,000. When the Campaign closed, the Parish had subscribed over $75,000 for another glorious success.**

★ **In Toledo, Ohio, the Reverend Bernard C. Crane, Pastor of Our Lady of Perpetual Help employed us to raise $200,000 in his Parish of 500 families. When the Campaign closed on October 28, 1950, the good people of this congregation had subscribed over $247,000.**

★ **Another mid-west Parish had conducted its own Campaign in 1947 and raised slightly less than $50,000. We contracted with this Parish of 600 families to conduct a $100,000 Campaign. When this Campaign closed on January 27, 1951, the 600 families in the Parish had over subscribed the $100,000 objective by $42,000 for a magnificent total of $142,000. Unfortunately, we cannot publish the name of the Parish, but will give full details to any written request.**

It has been our privilege to serve many of the Reverend Clergy in various dioceses. Our modern Fund Raising Method offers many advantages for quick and successful results, whether the appeal is for a new Church, School, Hospital, Convent, Rectory or High School. All members of our entire Catholic Staff understand the numerous details involved for the successful development of Catholic Fund Raising Appeals and strictly adhere to our high professional standards.

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dom against the encroachments of Roman Catholic power."

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The P.O.A.U. Exposed

WE hope you are following the series on WHO'S WHO in the POAU. Since this book is now off the press we believe that if a copy of it were sent directly by somebody in every community, to every minister in his city and to the local editors, the whole influence of the POAU would be destroyed because the organization itself and the men who head it would be discredited.

Blanshard's work would not have succeeded as it has if the preachers of the country had known that he had been a long-time Socialist, when Socialism, according to its own admission, had no use for the churches or for religion generally.

Our book, condensed into 128 pages, is well documented chiefly with Protestant testimony and should be quite convincing to the non-Catholic reader. We are also certain that the book would dispose any Protestant prejudiced person to give a hearing to the Catholic Church's voice —the removal of prejudice usually means a half conversion. Grace and a little positive instruction will do the rest.

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Random Statistics

ONE of the many things about the new Catholic Press Directory that caught our eye was a tabulation of cities according to relative Catholicity.

Most Catholic in the country is Jersey City—83.4%; least Catholic is Charlotte, N. C.—1.5%.

Surprisingly, New York is only 27.8% Catholic as against, say, Pittsburgh — 46.2%. Boston is 53.4%; Chicago, 34%; and Philadelphia, only 30%. Baltimore, at 24.5% is away down the list. The figures were computed in 1948.

Most widely circulated periodical is **Extension**—543,195. Next comes **The Catholic Digest**, with a U. S. circulation of 450,000. Then **The St. Anthony Messenger**—349,961; **Maryknoll**—"over 300,000"; **The Sign**—206,064.

America swears to a circulation of 34,154; **Commonweal**—14,706.

Circulating 710,220 weekly, **Our Sunday Visitor** runs nip and tuck with **The Denver Register**, which has 679,628 paid circulation, 77,237 unpaid.

Our 1950 Index

LAST year's index is available on request at our business office in Huntington, Indiana.

Somnia Monastica

THE Myrour [Mirror] of Oure Ladye, that popular book of piety during the Middle Ages, tells how a Cistercian abbot, pondering the words of Joel, "Senes vestri somnia somniabunt," saw one of his dreams come true at a time and in a place where he should not

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have been dreaming—at office in choir.

He saw a fiend darting in and out among the brethren, snatching something out of the air and putting it into a sack that he carried hung from his neck.

Beckoning to the creature, the abbot ordered him to say who he was and what he was putting into the sack. The fiend replied that his name was Titivallus and his job was to bring to his chief every day a thousand sacks filled with failings on letters, syllables, and words that the monks were guilty of while chanting the office.

The words of Titivallus so impressed the abbot that he resolved to correct his own failings and have his community correct theirs. He then set down the facts in two hexameters:

Permulti psalmos corrumpunt
et simul hymnos;
Fragmina verborum Titivallus
portat in Orcum.

* * * *

Had the monks of one thirteenth-century English abbey known the words of our song, "There's no place like home," they would have been able to sing them with reverse meaning. There was in truth no place like home—their home—so dilapidated was their abode.

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The Absentees

RIGHT now we're looking at the report of a monthly parish bulletin called, ordinarily, "Parson's Pleasure," but changed for the nonce to "Parson's Pleading." Seems this Anglican dominie up in Quebec is bothered by the fact that only one out of every three parishioners gets to church regularly.

Here's how he lists the most common excuses, following them with his own comment:

1. "I'm unable to get to church because of age and/or sickness."

It is surprising how a tummy-ache will stop folk from coming to church when they wouldn't dream of letting it stop them going to a movie.

2. "I have work to do on Sunday."

Have you tried to arrange your work so you could get to church?

3. "Oh, I listen to the radio services."

A useful extra, but no substitute for meeting together in your own church.

4. "The weather prevents me from coming."

Continued on page 304

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The Priest

Vol. VII APRIL, 1951 No. 4

Editorial Comment

'Finest Parish in the World'

ON February 25, Bishop Dearden confirmed at Sacred Heart Church, Pittsburgh. It was our privilege to be with him in the sanctuary. There is an intrinsic sublimity about such a function, a sublimity that was enhanced in this case by every accumulation of extrinsic beauty that human ingenuity, and wealth, and devotion could execute.

The church itself, cathedratic in its proportions, provided an ample theater for the pontifical ceremonies. The young men of the parish, in cassock and surplice, assisted the Bishop with a dignity and facility that bespoke hours of rehearsal. The choir of boys and men provided an obbligato of sixteenth and twentieth-century counterpoint. The appurtenances were of a richness such as one rarely sees outside of a museum.

Only one thing was lacking: Father Thomas F. Coakley, the pastor. He was lying in Pittsburgh Hospital, where he died the morning of March 5 an hour after receiving Holy Viaticum.

We had known Father Coakley personally. It was our privilege to preach for him on occasion—to stop in for lunch with him now and then and a word of counsel about some pressing problem.

He was not young when we first got to know him, and he always impressed us as a man who rarely relaxed, a man who kept going full tilt from morning until night. Talking with him, you couldn't escape the feeling that your every word and gesture was being appraised not just for denotation but for all connotation as well.

A Talented Administrator

Father Coakley came from a high-powered family. His brothers rose high in the corporations. Had Father Tom not studied for the Church, he would undoubtedly have finished his days as chairman of the board for Pennsylvania Railroad or Westing-

house Electric. He was a born administrator.

He had a business education before he ever went to the seminary. And at North American College (Class of 1907), a friend tells us, he was beloved by his classmates and a particular favorite of Pope Pius X.

Another of his associates, who knew him as a chaplain overseas during World War I, speaks of his intrepid courage under fire. He simply refused to leave the front lines, despite the suasions, commands, and even threats of his superiors.

Before he ever went to war, though, he had already built up De Paul Institute for the Deaf, in 1911, with five buildings costing $1,500,000.

Appointed pastor of Sacred Heart Parish in July, 1923, he inherited a shabby plant in Pittsburgh's East End. By October, 1926, he had his congregation housed in the nave of the present edifice, which must be seen to be appreciated. From there he went forward, finishing the church, putting up a new grade school, convent, and, just last spring, breaking ground for a girls' high school. Last on the agenda was the rectory. Death found him still in the temporary rectory—two old brick houses with a connecting passageway, for himself and his four assistants.

A Priestly Priest

It would be a mistake, though, to think of Father Coakley as little more than a businessman in a Roman collar. He was a priest through and through. He was great for what he was—not for what he did.

Think of a priestly priest and you have Father Coakley. There was never uncharitable talk at his table, and he simply couldn't stomach vulgarity in any form. News of any priestly lowering of standards would make him wince, physically, and squint his eyes in almost involuntary revulsion. On the other hand, though, we know of at least one unfortunate priest, the beneficiary of a singular favor through the personal intercession of Father Coakley. And there were certainly many others.

His weekly bulletins were a hymn of gratitude to his people, thanking them for their liberality, leading them gently toward increased efforts. "Ours is the finest parish in the world," he used to tell them. And why not? He loved them with unfeigned sincerity, and they all but idolized him. "Ubi caritas et amor, Deus ibi est"—and doesn't that make any parish the finest in the world?

One consideration that must enter into the appointment of a successor to Father Coakley is the fact that the population of Sacred Heart Parish is not large. And while the late pastor paid for all building operations as he went along, he was certainly adept—a genius—at getting

maximum cooperation from his people.

While Father Coakley was a parish priest *par excellence,* his interests were far from being exclusively parochial. His brother-priests looked on him as a sort of unofficial spokesman for the diocese. Whenever an unfriendly phenomenon would crop out in the district, we would all sigh with relief at seeing a statement from Father Coakley either on the front page or in the readers' columns of the secular press. We knew it would come, and we knew that when it did it would be definite and authoritative. The Brooklyn *Tablet* also featured occasional contributions of his.

In Many Things A Pioneer

How many innovations he sponsored — who can tell? — whether or not he was first or among the first. Among the first, we would say, to use the envelope system. First with pads on his kneelers; first with a mimeographed weekly bulletin; first with the "dollar-a-Sunday" slogan; first with warm water in the baptismal font.

To illustrate his acumen, we think offhand of Pope Pius XI's first international radio address. Father Coakley heard it down in the studios of KDKA. It was not the puer-videt-puellam type of thing found in textbooks. These were nice, round, Ciceronian periods. Nevertheless, Father Coakley got it all down in shorthand; then, immediately afterward, he stood up to the microphone and read an English translation from his notes. That's how smart Tom Coakley was!

(He was for years an American correspondent of *Civilta Cattolica.)*

Back in the early twenties, he was one of the first on the ground with the popular apologetic pamphlet such as we are so familiar with today, written by himself and published at his own expense by The Catholic Truth Society of Pittsburgh (himself).

Although the Narberth Movement was not born until 1928, Father Coakley—as far back as 1921—was inserting ads in the secular papers. He ran a series of sixty-two, simultaneously in *The New York Times* and a hundred other papers, at a total cost of more than $100,000.

And yet we like to think of Father Coakley as the typical parish priest. He loved the secular priesthood. He saw that the liturgy was executed in his parish *adamussim et summo cum splendore;* hence the magnificence of his choir and sanctuary.

He was not a monsignor. When he died, Cardinal Spellman came to view his remains and offer a Low Mass on the parish altar. Then, surrounded by his fellow-diocesans, he was buried next day by his Ordinary, Bishop Dearden of Pittsburgh. May he rest in peace!—R.G.

The Rosicrucians

Robert J. Kearns, S.J.

"According to ancient custom, enclose Five Dollars . . ."

"A SPLIT Second in Eternity! The Ancients called it *Cosmic Consciousness* . . . Must a man die to release his inner consciousness? . . . The shackles of the body . . . can be thrown off . . . and a new vision of our life's mission is had. Let this Free Book explain . . . the Great Cosmic Plan! This is *not* a religious doctrine . . ."

For many years this type of Rosicrucian advertisement has been appearing in various publications, and has even found its way into the magazine sections of such staid newspapers as *The New York Times,* but would seem to be more at home in the raffish pages of pulp magazines. The picture in the ad is eye-catching: A young man, naked but for a towel, is flung down, arms outstretched, on a stone block shaped like a cross. A wedge of light, piercing down from the outer cosmic world, is focused sharply on his forehead. He is "merging his mind with the Universal Intelligence."

Copies of the slick-paper, thirty-two page booklet, "The Mastery of Life," pour out from Rosicrucian headquarters in San Jose, California, to thousands of readers every week. Its highly seasoned diet of cabalistic-naturalistic philosophy and soft-boiled psychological jargon induces mental indigestion in an acute form. Despite the book's insistence that "The Rosicrucians are *not* a religious organization," no sincere Christian can admit its basic tenets: denial of the supernatural, denial of God's providence, emphasis on man's power to rule the "Cosmic Mind."

"What's Wrong With Them?"

As a priest, you have probably been asked about the Rosicrucians. One man asked me recently, "What's wrong with the Rosicrucians, Father? They say they're not a religious outfit. They say they believe in the natural law; don't we, too?" I had also heard from other men that Rosicrucian literature was falling into the hands of many high-school students and causing much harm. Consequently, the next day I wrote for the free booklet from the AMORC (Ancient and Mystical Order Rosae Crucis).

The booklet sent out as bait reminds one of secret, sinister chambers buried in the depths of a pyramid. It is mostly a hodge-podge of enthusiastic promises to solve life's problems, mixed with simple, everyday experiences made to seem mysterious. One must admit the book is a fine job of modern propaganda methods which purportedly un-

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Father Kearns writes for us from West Baden College in Indiana.

veil the age-old secrets of the Nile. It would be easy to quote numerous objectionable statements dipped from this mystic pool of half-truths and misleading innuendoes. But a few specimens will suffice.

For example, the Rosicrucians claim special revelations concerning the wisdom and occult knowledge of ancient Egypt since 1350 B.C. They disparage organized religion, recognized dogmas; they indulge in theosophy, occultism, and psychical phenomena; they insist they are not a religious society despite their use of many religious symbols and the title "Brethren of the Rosy Cross." What they really mean is that they have a better "religion" of their own. They have their own Egyptian temples, their own esoteric ritualism, their own concept of a Supreme Intelligence, their own theories of nature, the soul, miracles, the Gospels, morality, the future life. They may claim themselves "free from religious creeds and dogmas," but the fact that they have a religious character no number of explanatory booklets can change.

Promotion Started In 1928

All this mummery and pseudo-metaphysics found a haven in the Valley of San Jose, California, in 1928, when Thor Kiimahleto and H. Spencer Lewis, ex-Methodist and ex-president of an "Institute for Psychical Research," mixed up a batch of ancient naturalistic Rosicrucian cult-lore and began a hard-driving selling program. The elixir was bottled into home-lessons and sold through the mails. Money orders poured in. This share-the-wealth-of-mystery organization grew by leaps and bounds. Lewis passed into his cosmic beyond in 1939; Kiimahleto died in 1948. The present directors have not slackened the pace a bit.

The main heresy in this "philosophy" is its denial of the supernatural. "The Mastery of Life" boldly states: *"There is no supernaturalism.* Everything occurs by Cosmic, natural law. There are no mysteries except as our ignorance and misunderstanding make them appear so." And again, "From the natural forces operating throughout the universe, certain harmonic vibrations, ethereal energies, and vitalizing powers contact man's being and change the nature of his physical body . . . Those who continuously suffer misfortunes, and whose lives are not as progressive or inspiring as they would want them, are living outside the Cosmic pattern."

The above quotations help bring out the fact that Catholicism and Rosicrucianism are poles apart on the basic points of religious doctrine. Catholicism believes in a Personal God. Balzac is approvingly quoted by the Rosicrucians as saying: "God is a Number endowed with motion, which is felt but not demonstrated."

Catholicism believes in the Providence of God. The Rosicrucians quote one of their mem-

bers, a certain Rev. George Banning, as claiming, "When nature's many mysterious activities are understood, man is able to conquer the so-called 'evil influences' which beset his path in life."

Catholicism believes in the soul—immortal, spiritual, individual, the form of the body. The Rosicrucians explain it this way: "Who keeps your heart, lungs, and other organs functioning?—*Not you.* You would be apt to forget and stop living. It is *mind.* Command this mind, this intelligence. The Rosicrucians will tell you about this Cosmic Mind and its powers."

These are but a few of their philosophical doctrines. But they make it fairly clear that Rosicrucianism can hardly declare itself free from all religious overtones and bias.

Denial Of Miracles

Another error, linked with this denial of the supernatural, is their refusal to admit miracles. The explanation which they give for their denial is rather naive. "The disclosures of these ancient investigators are astounding . . . What they were able to accomplish in their lives, to do for friends and members of their families, how they were able to utilize nature's forces to do their bidding, were the cause of the legends that have come down to us today about the *ancient miracle workers.* To the *uninitiated,* to those still steeped in ignorance who were dwelling in darkness and doubt, these sages and mystics seemed to be performing miracles . . . With the same understanding, what they did, you can do."

One can easily surmise from the above paragraph that the Rosicrucians are aiming at the miracles of Jesus Christ as narrated in the four Gospels, and perhaps at the miracles of the many saints in the life of the Catholic Church. Their explanation of miracles may be naive, but the intention seems sinister, for ultimately it would deny the divinity of Christ.

The Rosicrucians admit the fact that there is no written history of the Order before 1610. The field, therefore, is wide open for any claims they might make in regard to members before that time. For example, St. Albert the Great and Dante are classed as Rosicrucians by their booklet. The Rosicrucians also claim that "the celebrated Sir Francis Bacon is conceded to have been the author" of the "Fama Fraternitatis Rosae Crucis" and other works on the Rosicrucians which appeared in the early part of the 17th century. But even the encyclopedias recommended by the Rosicrucians as "impartial" do not mention Sir Francis Bacon. On the contrary the encyclopedias indicate their scepticism in regard to the "prehistoric" existence of this society by using such terms as: "Imaginary society . . . alleged existence . . . Whether such a society ever existed is still an open question . . .

altogether mythical . . . Branches or imitations of it sprang up in various places."

Rosicrucian "Gobbledygook"

High-sounding words with vague meanings form a Rosicrucian "gobbledygook" hard to match. "Harmonic vibrations, ethereal energies, vitalizing cosmic powers," are just a few phrases which they have coined with a view, no doubt, to attracting money from the unwary. One can judge somewhat the "cosmic" content of the Rosicrucian lore from such titles as: "Intuition Through Cosmic Attunement," "True Meaning of Ancient Symbolism," "Human Aura and Its Vibratory Effect," "Discourse on Experiments in Creating Life out of Nonliving Matter."

Woven into this garish tapestry are such "lodge-brother" threads as "traditional signs of recognition . . . passwords . . . grips . . . inspiring, impressive symbolic initiations . . . with a moral which will linger long in your mind as a happy experience." Members of the Order are also addressed as "Fratres" and "Sorores." But the application blank contains the piece de resistance: "In accordance with the ancient custom, I herewith enclose Five Dollars as a Donation . . . and will voluntarily donate to this Foundation the sum of Two Dollars and Fifty Cents monthly . . ." Ancient custom, indeed, indeed.

Scattered through the booklet are such challenging questions as: "Why are we here?" "Does Fate control us?" "Does it seem part of an intelligent design that man must stumble . . . learn through suffering alone?" "Does it seem just that man must search for truth, happiness, and peace of mind . . . and hope to find it before death?" One might hear such questions from our pulpits. But the Rosicrucians warn, "This is not a religious question; it is a philosophical question, *one that concerns you and your life.*"

The "philosophical" answer of the Rosicrucians to their questions is really no answer at all: "Get in tune with the Cosmic Consciousness." It is an insult to an average man's intelligence seriously to offer such arrant balderdash as the answer to the purpose in life, the answer to happiness. A favorite phrase of the Rosicrucians is "the happy life." But more surely than any Rosicrucian, the man who serves God will experience the true "happy life." For him the center of the universe will not be self, but God; darkness for him will be the shadow of God's hand outstretched lovingly; pain and sacrifice will be a flame reaching out to him from the Sacred Heart.

A man with whom I had been discussing the Rosicrucians said to me, "You know, Father, the Rosicrucians see millions of stars and nothing beyond. Any man should be happy by seeing a few stars—and God!"

The Ascetic Value of Celibacy

Patrick Shaughnessey, O.S.B.

Its positive aspect

"YOU of the West will never convert the separated Christians of the East because you are not sufficiently chaste." This, in substance, is the statement of a prelate of the Eastern Church to a priest of the West. He then went on to show what he meant by chastity. According to the wide Oriental concept, chastity excludes attachment to habits of smoking, eating, drinking or any self-indulgence. The perfectly chaste man is one who clings to God alone.

This wide concept of chastity was beautifully described by Mar Ivanios during his recent visit to this country. Chastity, he explained, is the very essence of the religious life. That one vow alone is necessary, for it includes everything that is required for the religious life. To be chaste is to be clean of heart. This implies detachment in the fullest sense, detachment from material goods (poverty), detachment from carnal pleasures (chastity in the narrow sense), detachment from self-will (obedience). Thus the formula of religious profession among the Malankarese is very brief: "I offer myself to God as a victim in the life of chastity."

But this negative aspect of chastity is by no means the important one. The positive aspect is the one that is to be emphasized. Chastity of the spirit implies not only obedience to the commands of one's superiors and complete conformity to one's rule of life; it implies an aspiring to breathe forth the spirit of God. Chastity of the soul implies the using of the goods of this world only in so far as they help a man to become more like God. Chastity of the body not only excludes marriage, it implies total dedication to God.

One who is truly chaste has a single aim, a single occupation, a single love. Such a one is wedded to Christ, and all mere creature love is necessarily excluded. Life based on such chastity is a foretaste of heaven; it implies leaving behind the things of this earth and incorporation and assimilation into the divine life.

This positive aspect of the life of virginity, which one finds so much emphasized by the Greek Fathers, seems to be much neglected in the West, at least at the present time. Isn't it true that when the question is asked why priests do not marry, the answer usually given is that the priest is better able to take care of the wants of his parishioners if he is not burdened with a family of his own? Pope Pius XI encouraged the study of the doctrine and customs of the Oriental Christians, not only that we might work for reunion, but

also that our own knowledge of theology may be perfected:

"If the thoughts and affections of seminarians were directed towards the beliefs and rites of the Orient, a noteworthy profit would result, not only in favor of the Orient but of those clerics themselves, who, at the first onset, would acquire a more fecund knowledge of Catholic theology and Latin discipline . . ." *(Rerum Orientalium).*

The Positive Angle

The positive side of virginity is surely one of the things we may learn to emphasize. St. Gregory of Nyssa constantly stresses this positive angle of virginity. For him it implies union with God: "What happened in the stainless Mary when the fulness of the Godhead which was in Christ shone out through her, that happens in every soul that leads by rule the virgin life. No longer indeed does the Master come with bodily presence ('we know Christ no longer according to the flesh'); but spiritually He dwells with us and brings His Father with him . . . Seeing, then, that virginity means so much as this . . . that while it is the channel which draws down the deity to share man's estate, it keeps wings for things, and is a bond between the Divine and human" (*De Virginibus,* c. 2, PG XXV, 260).

"Virginity is not a single achievement, ending in the subjugation of the body, but . . . in the intention it reaches to and pervades everything that is, or is considered, a right condition of the soul. That soul which in virginity cleaves to the true bridegroom will not merely remove herself from all bodily defilement; she will make that abstention only the beginning of her purity and will carry this security from failure equally into everything else upon her path" *(Op. Cit.).*

From these words of St. Gregory it is easy to see that he does not take virginity in a narrow, limited sense. It implies *complete detachment.* "One way of escape is open; it is, to be attached to none of these things, and to get as far away as possible from the society of this emotional and sensual world; or rather, for a man to go outside the feelings which his own body gives rise to. Then, as he does not live for the flesh he will not be subject to the troubles of the flesh. But this amounts to living for the spirit only, and imitating all we can, the employment of the world of spirits . . . Their work and their excellence is to contemplate the Father of all purity, and to beautify the lives of their own character from the Source of all beauty, so far as imitation of It is possible" (*Op. Cit).*

Advantages of Detachment

This detachment will give the soul freedom from the body and will thus allow it to gaze upwards. "These eyes of swine, turning naturally downward, have no glimpse of the wonder

of the sky; no more can the soul whose body drags it down look any longer upon the beauty above . . . To look with a free devoted gaze upon heavenly delights, the soul will turn itself from earth . . . it will transfer all its powers of affection from material objects to the intellectual contemplation of immaterial beauty. Virginity of the body is devised to further such a disposition of the soul" (*Op. Cit.*, 273).

As a slave who has just been freed turns all his attention to himself and to his welfare, so also the soul that has been freed from ministering to the body becomes aware of its own inherent energy. But "this liberty does not consist only in that one point of abstaining from marriage. Let no one suppose that the prize of virginity is so insignificant and so easily won as that; as if one little observance of the flesh could settle so vital a matter" (*Op. Cit.*, 279).

The virgin's gaze is fixed on the things above. "It is the travelers' way to press on to their journey's end . . . So, too, that lofty mind will press straight on to its self-imposed end, not turning aside to see anything on the way. It passes through life but its gaze is fixed on heaven" (*Op. Cit.*, 270).

Not Subject to Death

Virginity implies incorruption, and is therefore not subject to death "We should search for a manner of life that does not bring death in its train. Now the life of virginity is such a life . . . Truly a joyful mother is the virgin mother who by the operation of the spirit conceives the deathless children, and who is called by the Prophet barren because of her modesty only" (*Op. Cit.*, 288).

"The life of virginity seems to be an actual representation of the blessedness in the world to come . . . because a man who has thus died once and for all to sin, lives for the future to God; he brings forth no more fruit unto death; and having, so far as in him lies, made an end of this life within him according to the flesh, he awaits, thenceforth, the expected blessing of the great God, refraining from putting any distance between himself and this coming of God by an intervening posterity. Secondly, because he enjoys even in this present life a certain exquisite glory of all the blessed results of our resurrection . . . a peculiarity of the angelic nature is that they are strangers to marriage . . . (*Op. Cit.*, 290).

"Not by bread alone does man live, but by the every word that comes from the mouth of God" (Matt. 4: 4). The word of God is the food of virgins. "Virginity is fit to be compared to bees, so laborious it is, so modest, so continent. The bee feeds on dew . . . The virgin's dew is the divine word, for the words of God descend like dew" (St. Ambrose, *De Virginibus*, Bk. 1, Chap. 8, PL XVI, 200).

Feeding on this divine food, the virgin soul is carried up to

God and made like Him. "There is but one vehicle on which man's soul can mount to the heavens, namely, the self-made likeness in himself to the descending Dove, whose wings David the Prophet also longed for" (St. Gregory of Nyssa, *De Virginibus*, c. 2, PG XXV, 283).

Here in heaven is attained the goal of virginity, that is, the vision of God. "The real virginity, the real zeal for chastity, ends in no other goal than this, namely, the power thereby of seeing God" (*Op. Cit.*, 284).

Possession of the Beloved

This vision implies also the possession of the Beloved. "It is reasonable that he who is enamoured of wisdom should hold the object of his passionate desire, Who is the true Wisdom, and that the soul that cleaves to the undying Bridegroom should have the fruition of her love for the true Wisdom, which is God" (*Op. Cit.*, 301).

Thus it is evident that in the mind of St. Gregory virginity is not an end in itself but tends to something higher. It is not merely something negative but also has a positive aspect. It is the giving up of earthly marriage for the sake of heavenly marriage. It is absention from full bodily life in order to live a more perfect life of the spirit. It is withdrawal from the love of creatures in order to have more perfect love of God.

The Eastern Fathers were not the first to emphasize this positive aspect of virginity. St. Paul made it very clear. "The virgin thinks about the things of the Lord, that she may be holy in body and in spirit. Whereas she who is married thinks about the things of the world, how she may please her husband" (I Cor. 7: 34).

This clear teaching of St. Paul finds its echo in the Fathers and theologians. St. Thomas, for example, treating of virginity, tells us that "the will of abstaining perpetually from venereal pleasure is rendered praiseworthy by its end, in so far, namely, as it is done for the purpose of giving oneself to divine things" (S. Th. 2, 2, q. 152, a. 3).

Without this positive purpose virginity would not hold the high place in the esteem of Christians that it has always held. Moreover, it would be more difficult in practice. In his pastoral letter (Easter, 1948) Cardinal Suhard says: "The shortage of vocations may well be due to overrating the married life . . . but it may also be due to insufficient understanding of priestly or religious consecration and of celibacy considered as the choosing of God alone" (*Integrity*, Feb. 1949, p. 11).

Sometimes a bride starts out as a woman who can't cook but tries anyway and, after a while, she becomes a woman who can cook but won't.—**O. A. Battista.**

Can We Use Lay-Catechists?

Edward F. Garesché, S.J.

Why not lay-help right here at home?

AS president of the Catholic Medical Mission Board it is frequently brought to my attention that the use of catechists, to supplement the work of the missionaries in the field afar, is of great value and importance. These men and women, trained for their work, go about the villages giving instruction to the pagan people and preparing them for Baptism. When the priest puts the finishing touches on their instruction he finds the field prepared and is thus able to multiply his own effectiveness through devoted catechists. They receive a moderate salary, and they have a position of influence. Their whole time is given to their work; and their example, as well as their instructions, help to spread the Faith.

The question at the head of this article has often occurred to me. "Why can't we use the service of lay-catechists here in our own land, to supplement the work of the priest?" We have in our country one of the greatest missionary fields on earth. A number estimated from 70 to 100 millions of men, women and children, do not attend any church regularly. Thus they offer an immense potential field for instruction and conversion. But what hope is there of reaching any adequate number of them, through the work of our priests, brothers and sisters, who are already so occupied in taking care of the Faithful?

The religious organization of our parishes, our schools and our hospitals is largely directed to the care of those who are already Catholics. The vast fields which are ripe for the harvest need other workers, specially devoted to that task. To be a convert-maker requires time and effort and skill, which those who are now devoted to the cure of souls do not give any prospect of supplying. Unless special measures are taken, the many millions of non-Catholics, wandering shepherdless in our own great country, will still remain out of touch with Catholic teaching and principle. They will grow old and die without having been offered any adequate opportunity to learn of the tremendous claims of the Church, or to judge of the truth and holiness of Her teaching.

On the other hand there are a number of fervent Catholic couples who would be happy to engage in catechetical work if they received an adequate support and some assurance of provision for their declining years. Not a few Catholic women, some of them converts to the Faith, would like nothing better than to work for the spread of Catholic Truth. If the missionaries

succeed in supporting their catechists, why could not our better established parishes help the support of catechists in our own country?

Why Not Religious Rather Than Lay?

But is not this work for sisters and brothers rather than for the laity? One might ask the same question about the catechists in the mission field. Why do not sisters and brothers carry on the work they are doing? One reason is that there are not enough sisters and brothers available.

The several surveys I have on vocations in the United States have shown that the communities, of women particularly, need many more novices in order to carry on a normal development of the work they are doing now. It is quite out of the question to secure enough sisters and brothers to act as catechists for the information and instruction of the many millions of non-Catholics in our country.

Add to this that well-trained and zealous lay folk have certain advantages in approaching non-Catholics and interesting them in the Catholic Truth. This task of making contacts with inquirers and encouraging them to study Catholic doctrine is of first importance.

In the missions, the catechists go into a pagan village and gather the people for instruction, all the more easily as they speak the language fluently, are familiar with all their customs and prejudices and can approach them as members of their own race. So also lay catechists in this country could doubtless find entrance where the priest, and sister and brother would have great difficulty in getting a hearing. They could, if they were converts, tell of their own experience in search of the truth. They would know what explanations to give, what unspoken questions to answer, since they themselves have gone the same way.

The training of these catechists would be a matter for serious thought and planning. They should be fitted as well as possible for the special work they are to do. We understand that some schools of catechetical training for the laity are already in existence. No doubt their methods and curricula, and the experience they have already had would be a great help in planning future training. With experience they would undoubtedly become more and more adept; and from among the most successful of them, teachers and leaders could be secured for the new recruits.

The organization of such a work would of course be a matter of great importance: If it were taken up as a diocesan activity the bishop and his consultants would determine the plans to be adopted. If it were the project of an individual parish, the parish priest would be in charge, as in the missions, the catechists would be under

careful clerical supervision, and their activities would be directed towards interesting and instructing prospective converts and bringing them to the priest for final examination and preparation to be received into the Church.

Method of Financing

The financing of such a project would of course present obvious difficulties but they could be overcome, as have been the obstacles to supporting our Catholic schools. Well-to-do converts, who appreciate the immense blessing and happiness of conversion, would no doubt be willing to help finance the first beginnings. The usual methods for raising funds could be employed to carry on. Nor must we forget that so many new and fervent members in the parish, through conversions, ought to produce an increase in the parochial revenues, especially if the new converts are properly instructed in the commandment of the Church to contribute to the support of the parish.

Inevitably, of course, there would be difficulties, and perhaps even dangers, in the carrying out of this plan to employ lay-catechists in our country. They do not seem to be insuperable, however, and they can be foreseen and avoided, or met and provided against, in the course of the work. Certainly the sad need of so many millions of the wandered children of God, in our own land, and the great glory to God and good to souls which would result from the employment of lay catechists properly organized, instructed and inspired, would outweigh the difficulties of the project.

The first employment of such catechists which would come to mind might be to send them to those parts of our country where there are no priests, or only very few. But our own great cities, with a large Catholic population, would probably yield as rich a harvest. Side by side with Catholics working in offices and factories, or walking in the crowds in the street, are millions upon millions of men and women whose souls are starved for the truth. As matters are now many of them have not the slightest chance, in all human likelihood, of ever learning about the beauty, the holiness and the truth of the Catholic Church, or the well-grounded claims She has on their faith and allegiance.

As we have frequently remarked, using another comparison from the missions, if they were pagans in some mission district they would have a better chance of learning about Catholic teaching than they do in the midst of cities where hundreds of thousands of their fellow-citizens are Catholics. In the missions, the catechists and the missionaries work out systematically from the mission centers, giving men and women of good-will an opportunity to be taught the Truth and to enter the Church.

But how many of the non-Catholic population of our country ever have any contact that offers them a friendly opportunity to learn more about Catholic claims and doctrine? It is the vast exception when anyone offers them even a leaflet about the Catholic Church. They hear or read many lies and misrepresentations about Catholics and the Church. With some of them, this is their only contact with anything Catholic. If we can bring a few of them under the influence of trained catechists who will prepare them and lead them to the priest, how much more their own lives would be enriched and enlightened and what a strength it would be to the Church.

Another Objection

But, someone may say, "Why not use volunteers for this work? Why raise funds and support workers when there are so many good people who might do this work in their spare time?" The answer seems to be, that volunteers could indeed, and no doubt will, work with the professional catechists provided that an organization is set up, and some catechists are trained and supported to carry on this work. But volunteers will never have the perseverance and efficiency of salaried workers, and would they be able to give enough time and energy to carry on such a strenuous and often difficult apostolate by themselves? This appeals to men and women whose life work it is to interest and instruct non-Catholics. They may make much use of volunteers also, but the backbone might well consist of paid and trained professionals.

We have not mentioned in this connection the need of such catechists to instruct the Catholic children, who are not going to Catholic schools. But this need also is well worth considering. We have at the present time in the United States, over two million children who are receiving Catholic training in our schools but they exhaust the energy and time of our Catholic teachers. Nearly two million more are in non-Catholic schools. While a great many of them are also receiving Catholic training in religion classes, outside of school time, who can doubt that many more teachers could be profitably employed giving them a better knowledge of Catholic Truth.

As matters stand now, the children in Catholic schools usually receive religious influence at home as well. Many of the Catholic children who go to a non-Catholic school get little Catholic training at home. The consequence is that the splendid army of Catholic sisters, priests and brothers, now devoted to Catholic education in so many Catholic schools, high schools and colleges, are working for the very children who, relatively, need their services less. It is the immense number of Catholic children for whom there is no room in our

school system, who for the most part, fill the sad ranks of the ought-to-be and fallen-aways. Then, they and their children's children are lost to the Church unless, indeed with labor and difficulty they are reconverted and brought back to the faith of their fathers.

From all these viewpoints, the training and paying of catechists is surely worth considering. How and when it can be put in practice and with what rich fruits for the good of the Church and saving of souls and the consequent benefit to the whole commonwealth, may God's sweet Providence show us, through His ministers on earth.

JULIE --- Or Housekeepers Are Hard To Get

"Hmph! Ten cents a week—and look at that new outfit"

Meditation (II)

Thoughts on prayer and the need of the method

John J. Jepson, S.S.

SUCH insistence is laid on mental prayer that it behooves me to scrutinize my attitude toward it. I turn at once to the Holy Spirit of God. He is the promised teacher of truth. He guides the masters who teach the excellence and necessity of prayer. Besides, He "helps our weakness. For we know not what we should pray for as we ought; but the Spirit himself pleads with unutterable groanings for us. And he who searches the heart knows what the Spirit desires, that he pleads for the saints according to God."

I ask myself why we pray—why we meditate—why we have a method of mental prayer.

I pray to honor God. That is not the only reason, but the first. I owe so much to God. I want to acknowledge to Him that I hold Him first in my thoughts and heart. I owe Him everything, in fact. I would be very ungrateful not to admit it. God has created me, given me existence, and brought me into being in this generation and in this country, a member of a Catholic family, and He has called me to the priesthood. There is plenty of reason why I should pray. "Honor to whom honor is due," says St. Paul.

Now I feel that God has not done all this to me and for me without a purpose. I must have Him tell me what He expects and how I am to go about doing what He requires. I cannot have my will at variance with His. I cannot be at loggerheads with God over the means to reach my destiny. That is far too risky. Besides, the gap between God and me makes dictation on my part impossible. I am to learn; then, do. In that spirit I come to Him in prayer. "Speak, Lord, for Thy servant heareth."

I meditate because an ejaculation will not do. An ejaculation is all right once I am on the track and headed in the right direction. It is a drop of oil on the machinery. But I have a lot to find out about getting to heaven, and still more about the priesthood. I have to take time out to study this. I have to apply my mind, as well as raise it to God. I must make a continual effort, if I hope to attain lasting results. That requires time. I have to learn piecemeal. I have to come back over and over again, as I do in school.

I am given a truth. I must consider and ponder it till I am convinced that that truth has a tremendous bearing on my life, is an ingredient in my life to-

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Fr. Jepson died on January 10 of this year. He had been president of the Basselin Foundation at Catholic University since 1933. May he rest in peace.

day and always. Mere knowledge will not put it there. I must eagerly desire it, ask God for it, work with Him to get it into my life. So, not only my mind but my heart must go into meditation. My conviction must stir my heart and rouse my will. Speculation is not to be the outcome of meditation. Meditation must result in my doing something. For I don't do unless I desire, and I don't desire unless I know and see the benefit. So, both mind and heart must enter meditation; mind, to convince me; heart, to persuade me, God directing me all through.

The Need of A Method

I need a method, especially at the start and until I am thoroughly practised in going about prayer that results in bettering my life, making it holy, keeping it in union with God in thought, word and deed. For what is method but a collection of reasoned-out processes to do something *well?* Its name tells me it is the road to be taken. It is the map to guide me to my destination. Method of prayer is the series of acts to be done, processes to be employed, to *succeed* in prayer.

Having a definite end in view, I do not want to miss that end. When I do not know a country, I look for a guide who does know it. I ask questions how to get where I want to go. Great theologians and masters of the spiritual life have mapped out the steps for me to take. They are insistent that beginners follow a method of prayer, or fall into mental vagueness, powerlessness and scattered mind. For them, there is no other alternative. It is success or failure.

Method is a sure guide at any time, and it is an indispensable resource when my soul is sluggish and in the doldrums and paralysed with routine. When the Holy Spirit of God has succeeded in making me adept at meditation, I shall know it is time to drop formal method of prayer. Method is a guide, not a jailer.

O Spirit of God, help me as I review my attitude towards mental prayer. *Sine tuo numine nihil est in homine.* Enlighten me to see the worth of mental prayer and how it must underlie the spirituality of my priesthood. *Veni, Creator Spiritus, emitte caelitus lucis tuae radium.*

New Indulgence

An indulgence of 100 days may now be gained once a day in the Westminster diocese when the husband kisses his wife's wedding ring and both say a suitable prayer. His Eminence Bernard Cardinal Griffin has announced.

A suggested prayer is: "Grant us, O Lord, that loving Thee we may love each other and live according to Thy holy law."—**Camillus.**

A Vexing Problem Solved?

Matrimony considered as a "remedium concupiscentiae"

Martin E. Gounley, C.SS.R

NO priest will entertain any doubts about the intrinsic evil of condomistic intercourse or of solitary acts upon the part of the married. That these are gravely sinful always and under all circumstances is a commonplace in moral theology. Yet in spite of that, arguments from reason against such acts *under all circumstances* are not so easily come by.

It should be interesting to consider a few cases which are at times the subject of discussion among the clergy intent upon finding a reason for the faith that is in them. Of the moral theologians whose works I have been able to consult, I have found none to consider these cases directly, nor have I found in them principles of reason which meet them head on.

First case. How rule out, with arguments from reason, the liceity of condomistic intercourse after conception has taken place or after the menopause, when adopted, for example, to prevent infection with a veneral disease? *Remedium concupiscentiae,* allaying of concupiscence through licit gratification of the sex urge in marriage, is one of the intrinsic ends of matrimony. It is, indeed, a secondary end, subordinated to the primary end of begetting and rearing children, and is consequently limited by this subordination.

But in what does this limitation consist? Certainly of course, that it be not sought in such a manner as to attack or positively frustrate the primary end. But in the case under consideration there can be no question of attacking or frustrating the primary end. Conception has already taken place or is impossible. As one of the disputants in a clerical discussion on the subject dryly remarked, you cannot be guilty of shooting a person no matter how much you blaze away if there is no person within sight or in range of your gun and you and everyone else is aware of that fact.

Indeed, continued the same disputant, a positive case for the liceity of condomistic intercourse in the circumstances indicated might be built up from the nature of things. And he proceeded to build it up as follows.

There are two normal or natural conditions in the term of the right of the man in marriage, the woman able to conceive and the woman unable to conceive. That's an ordination of nature. Therefore condomistic intercourse must be considered and judged in the light of these two natural conditions of the woman. In the one natural condition, the first, condomistic

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intercourse would certainly be an attack upon the primary end of matrimony and is therefore ruled out. But in the other natural condition, after conception has taken place or after the menopause, condomistic intercourse for the reason assigned seems to be in perfect harmony with the nature of things.

Don't tell me, continued our disputant, that marriage gives the right only to the marital act (and, of course, also to the attendant imperfect acts). That's clear from the teaching of the Church but it's not clear from reason that the marriage right stops there. For, if *remedium concupiscentiae* is an intrinsic end of matrimony as are also the other two ends, based upon the very nature of matrimony, that fact gives the married a general right to the allaying of concupiscence limited only by the subordination of this end to the primary end. Therefore, granted that the primary end of matrimony gives only the right to the marital act (and condomistic intercourse, we admit, is not that act but nothing more than mutual masturbation), it is not clear at all that it rules out *ipso facto* everything beyond the marital act.

Something more might be granted by a further end, namely the third end. Subordination of the third end to the first, if both these ends are intrinsic ends derived from the very nature of matrimony, would *per se* limit the right derived from the third only to the extent that it be not sought in such a way as to attack or frustrate the primary end. There is no attack or frustration possible in the case under consideration.

Where Is The Flaw?

Where, precisely, is the flaw in such reasoning? The proponent referred to based his case on the supposition that allaying of concupiscence is an end which proceeds from the very nature of matrimony as do the other two ends, technically, that it is an end *per se*, an end which stands on its own feet, even though it is subordinated in its attainment to the other end or ends. If that be granted, it follows necessarily that the right of the married to what can within marriage allay concupiscence is indeed a general right which in its exercise cedes only to the actual conditions in a given case or situation. That would mean only that it be not exercised in any given case in such a manner as to attack or positively impede the attainment of the end or ends to which it is subordinated. On such a basis the difficulty proposed is unanswerable from reason.

Another case. No moralist would allow imperfect acts between the married when they are such as to lead to orgasm. There is no difficulty with that when conception is impossible. But if allaying of concupiscence is an end *per se* of matrimony giving rise to a general right

to whatever can achieve that end and which cedes only to the actual conditions of any given case, conditions, namely, which might run counter to the primary end (or, to complete the picture, might cause scandal), how rule out such acts when conception has already taken place, especially during the time when intercourse might be physically harmful? How rule them out after the menopause? In neither instance is there any actual attack upon the primary end for that has already been attained or is impossible.

Yet another case. How invalidate the argument that a soldier separated from his wife for long periods, perhaps for years at a time, is not sinning by indulging in solitary acts, since, as a married man having a general right to the allaying of concupiscence, he is not actually attacking the other two ends of matrimony, the only restricting principle of his right? Such an attack, again, is impossible in the situation in which he perforce finds himself. He might even argue that such acts are a help to the other ends in so far as they keep alive his affection for his wife and his desire for relations with her, so much more satisfying than solitary acts. If it be contended that the partners of a marriage give each other the exclusive right to each other's body, he might answer that that means only the exclusion of any third party in their relations. Here there is no third party.

All three cases proposed stem from a false basic conception of the third end of matrimony, the *remedium concupiscentiae.* To solve them, therefore, the first step must be to establish the proper conception of this third end.

We know from the teaching of the Church what the conclusion from our arguments from reason must be. That knowledge should make evident what will have to be the general structure of the arguments to be formulated. Allaying of concupiscence, as an end of matrimony, must be tied up with the other two ends, directly with the primary end. It must be shown that the third end does not, as it were, stand on its own two feet and can, therefore, ride only on the back of the other two ends. It must be shown that allaying of concupiscence is essentially an accessory or a by-product of the primary end so that as a necessary result the rights conferred by this end extend no further than the rights conferred by the other two ends. Technically, it must be shown that allaying of concupiscence is not an end *per se,* an end based upon the nature of man and of matrimony *as such,* but that it is an end *per accidens,* an end based upon some circumstance of the subjects of matrimony.

Revelation Clears It Up

Here reason must accept an assist from revelation. Prior to the Fall of man there were only two ends of matrimony, the be-

getting and rearing of children and the mutual complementing of the lives of the partners in marriage. That's all there could be, for these are the only ends based upon the very nature of man, upon the nature of man as created by God. Allaying of concupiscence is a subsequent or accessory end arising from and based upon the changed condition of man after the Fall. As St. Thomas is quoted in the Supplement to his "Summa": "Matrimony as directed to the begetting of children, which was necessary even when there was no sin, was instituted before sin; accordingly as it affords a remedy for the wound of sin, it was instituted after sin at the time of the natural law." (Q. 42, art. 2)

Difference In Ends

Allaying of concupiscence, therefore, is not an end in the same sense as are the other two ends. It is not an end *per se,* based upon the nature of man but an end *per accidens,* based upon the circumstances or condition of man after the Fall. It is indeed an intrinsic end as distinguished from the extrinsic ends of matrimony, such as, for example, the reconciliation of estranged families, etc. But it is not intrinsic in the sense of a distinct end based upon the very nature of man. It is in reality and in effect an *extension of the other two ends* introduced as a remedy for the effects of the Fall. It is therefore in the nature of a by-product of the other two ends occasioned by the condition of man after the Fall. Therefore, the rights it confers can extend no further than the rights which proceed from the other two ends. It does not confer a general right to whatever can allay concupiscence without interfering with the other two ends.

When *remedium concupiscentiae* is conceived as a by-product or extension of the functions of the other two ends, which is the only correct way of conceiving it, the cases proposed fall of their own dead weight. Given such a conception as a premise, it follows necessarily that allaying of concupiscence may be licitly attained only through the means which also attains the other two ends. That means is the marital act, the act which by its very nature is designed to accomplish the per-se ends of matrimony, the act which is at one and the same time, and of its nature, productive of conception, the social end of matrimony, and which also accomplishes the attainment, in its own way, of the second end of matrimony. It is the material act alone which is at once generative and at the same time is also the symbol, the expression and culmination of the physical love and union of the partners in a marriage.

With that, condomistic intercourse, which is nothing other than mutual masturbation, imperfect acts leading to orgasm, and solitary acts are all ruled out

a priori. Allaying of concupiscence is at once limited and restricted to the marital act. To that act and to no other do the married by the nature of matrimony acquire a right. Consequent upon the Fall and by reason of the condition of man resulting from original sin, the gratification of the sex urge, the accompaniment of the marital act, becomes and serves as a remedy against concupiscence. Right, of course, to the imperfect acts as attendants of the marital act goes with the right to that act. (In matrimony as a sacrament, by reason of the grace conferred, *remedium concupiscentiae* has, of course, a further meaning. With that, however, we are here not concerned.)

To sum up and repeat. To conceive *remedium concupiscentiae* as an end in and of itself, and end *per se*, as are the other two ends, is false and leads to difficulties regarding the use of matrimony for which reason can find no consistent answer. But, given that *remedium concupiscentiae* is an end not in and of itself but only an end *per accidens*, an end only in so far as it is a by-product of the other two ends occasioned by the condition of fallen human nature and attainable only through the attainment of the other two ends, the limits of the marriage right are from the outset and a priori definitely fixed. Thus difficulties such as those proposed cannot so much as reasonably come up for dispute.

Suspicious Character

At a Democratic national convention in Houston some years ago one of the prominent figures present was Colonel P. H. Callahan, Catholic layman and prohibitionist of Louisville, Kentucky. Also at the convention was H. L. Mencken, the Baltimore sage, who had no use for prohibitionists of any kind.

During the convention one of the Houston papers published a picture of the Colonel, and beneath it, identified him as "Rev. P. H. Callahan." Suspicious of Mencken's hand, Col. Callahan wrote him, and received this classic in reply:

"I fear that I have been responsible for your promotion to Holy Orders. After you had appeared before the resolutions committee a couple of Georgia witch-burners asked me who you were, and I let fall the hint that you were a Jesuit spy in disguise, sent by the Pope to set fire to Texas Christian University. You were followed by detectives the rest of the day, though I suppose you didn't notice it. I held them off towards evening, telling them you were really a bootlegger from St. Louis." —**The Liguorian.**

Who's Who in the POAU?

Lon Francis — *Activities of Anti-Catholics*

Some Light On Past Crusades

To be good and to be called wicked; to do good and to suffer ill; these are the marks and seals of the people of the crucified Jesus; and these marks are now, as ever, upon th Catholic Church—Henry William Wilberforce (from "Reasons for Submitting to the Catholic Church").

WRITING in 1855 to Joshua F. Speed, an old friend, Lincoln said ("Recollections of Abraham Lincoln," by Ward Hill Lamon):

"Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'All men are created equal.' We now practically read it: 'All men are created equal except negroes.' When the Know-nothings get control it will read, 'All men are created equal except negroes and foreigners and Catholics.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty, where despotism can be taken pure and without the base alloy of hypocrisy."

A Brave Virginian

Henry A. Wise, in the Richmond, Va., *Inquirer*, November, 1855, wrote:

"I am a native Virginian, 'intus et in cute' a Virginian; my ancestors on both sides for two hundred years were citizens of this country and this state—half English, half Scotch. I am a Protestant by birth, by baptism, by education, and by adoption. I am an American; yet in every character, in every relation, in every sense, with all my head, and all my heart, and with all my might, I protest against this secret organization of native Americans and of Protestants, to proscribe Roman Catholics and naturalized citizens.

"Down, down with any organization which denounces a separation between Protestant Virginia and Catholic Maryland, between the children of Catholic Carroll and of Protestant George Wythe. There the names stand together among the 'signatures,' and I will redeem their 'mutual' pledges with my 'life', my 'fortune,' and my 'sacred honor,' so far as in me lies—so help me God!"

Preachers In Politics

"Of the new members elected to the Massachusetts Legislature, *sixty are clergymen.* Forty-eight of this number are Methodists, four are Presbyterians,

four are Baptists, two are Universalists. Here is a Jesuitism for you, with a vengeance!—over one-fourth of the Legislature of Massachusetts composed of clergymen! What means all this? Why is it, we ask, that in nearly every State in the Union we see ministers forsaking the sacred desk to mingle in politics and seek for office? These sixty clergymen of the Massachusetts Legislature are all Knownothings, of course, and they left their pastoral duties to obtain office. Protestant as we are, in feeling, education and sympathy, we ask, is it not time for every sincere clergyman, and all who feel an interest in the great cause of religion to take the alarm, and nip this alliance of politics and religion in the bud? If our halls of Congress and our State Legislature are to be turned into missionary schools to carry out the proscriptive and bigoted views of Knownothingism, and the scheme for uniting Church and State is to be made the order of the day, let the fact be promulgated to the country at once, so that every man may act understandingly when he again deposits his vote in the ballot box."—*Carlyle Volunteer*, January, 1855.

The real effect of Knownothingism came out in a trial reported by the *New York Herald*, in January, 1855, which noted the following:

"The Methodists, Presbyterians, etc., who have any religion left, will gradually find out that they have been killing off their own sects in their blind hatred of Catholicity."

In Our Own Day

"Wherever Communists have seized power they have fought the Church more bitterly than any other type of government has fought Christianity since the early Roman Emporers . . . They (Protestants) dislike certain other Christians so much that they let themselves be used as Communist tools. Thus Christians become the instrument in a Communist plot against Christ. . . Combating Catholics became a major activity for many Protestants. We burned a Catholic nunnery; we burned Catholic churches, we poured out torrents of vituperation against Catholics; we considered these Christians of another type our chief enemies. . . Many of us wallowed in lewdness in order to smear Catholics. Preachers peddled dirty stories by the ream. We opened sideshows featuring 'fallen Catholic women'. . . We allowed ourselves to be filled with hatred. We told a fair number of untruths and half truths. We became barkers for impurity in the name of purity, and we painted a rather sorry picture of Christianity for non-Christians.

"And we did not stop the Catholics! On the contrary they acquired a very strong position in most of our large cities."—Reuben H. Markham, in *Let Us Protestants Awake.*

Markham might have said: "We have distributed *fake* oaths attributed to the Knights of Co-

lumbus, the Jesuits and other Catholic societies after it had been widely publicized that these things were 'bogus' and conceived by agents of the devil."

He might have said: "We are still circulating stories written one hundred years ago by Maria Monk and Margaret Shepherd—as though they were still alive—and do not tell our people that both of them, posing as ex-nuns, were exposed while living as *imposters*."

The A. P. A.'s

About 1891 the "American Protective Association" warned the country of the "menacing encroachment of the Church," and wickedly strove to substantiate statements with *forged letters* from eight Catholic Bishops instructing Catholics to persecute Protestants; and also with *forged decrees* from the Pope calling upon the Catholics to massacre their fellow countrymen around the feast of St. Ignatius, 1892. Like their predecessors, these "Protectives" lied too much. In 1894 there were seventy anti-Catholic weeklies in circulation, because bigotry made it financially profitable for their publishers. Then one by one, in quick succession, they slipped out of existence.

The late President Theodore Roosevelt attacked the chief activity of the A.P.A. in an address delivered on Nov. 4, 1908, as follows:

"So much for your objections to Mr. Taft because he is a Unitarian. Now, for your objections to him because you think his wife and brother to be Roman Catholics. As it happens they are not; but if they were, or if he were a Roman Catholic himself, it ought not to effect in the slightest degree any man's supporting him for the position of President. You say 'the mass of voters that are not Catholic will not support a man for any office, especially for President of the United States, who is a Roman Catholic.' I believe that when you say this you foully slander your fellow countrymen. I do not for one moment believe that the mass of our fellow citizens can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as reason for either supporting or opposing a candidate for political office. Are you aware that there are several states in this union where the majority of the people are now Catholics? I should reprobate in the severest terms the Catholics who in those states (or in any other states) refused to vote for the most fit man because he happened to be a Protestant; and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic . . . I believe that this Republic will endure for many centuries. If so, there will doubtless be among its presidents Protestants and Catholics, and very probably at some time Jews. I

have consistently tried while President to act in relation to my fellow Americans of Catholic faith as I hope that any future President who happens to be a Catholic will act towards his fellow Americans of Protestant faith. Had I followed any other course I should have felt that I was unfit to represent the American people."

The Socialist "Menace" Days

The late Senator Mark Hanna, McKinley's campaign manager, whose best years were spent during the time we had vigorous anti-Catholic agitation in the United States, believed that only the Catholic Church could save our nation and its Constitution. He said in an address at Cleveland in 1900:

"I will go farther now and say that I believe that the best friend and protector the people and the flag shall have in its hour of trial will be the Roman Church, always conservative, and fair and loyal. This is the power that shall save us!"

About the same time Max Pam, a Jewish lawyer, established a Chair of Christian Philosophy both at Notre Dame University and at the Catholic University of America, whose purpose would be to combat Socialism by teaching sound social principles. He, too, believed that the Catholic Church was the one great safeguard of the American way of life, as most unprejudiced intellectuals believe is also true now, in the face of the Communist threat.

The following "Resolutions" were drafted by the Ministerial Association of Waukegan, Illinois, in February, 1913, and sent to President-elect Wilson:

WHEREAS, The Roman hierarchy has maintained a Papal Legate at Washington during several recent administrations presumably for the purpose of influencing legislation and the distribution of federal patronage for the benefit of the Roman Catholic Church: and

Whereas, The official secretary of the President's Cabinet is a Romanist, thus making it possible for his foreign master to be advised of the secret counsels of the President and his associates in the government before they have reached such definite conclusions as they may wish to give to the world, therefore

Resolved, (1) That the Ministers' Association of Waukegan, Ill., representing all the leading Protestant denominations of America, hereby respectfully protests against any and all official recognition of the aforesaid Legate of the Pope by the government at Washington, either formal or informal, public or private.

Resolved, (2) That we respectfully petition the Hon. Woodrow Wilson, President-elect of the U.S., to make such change in the personnel of the official secretary-ship of the Cabinet when he comes into office as will remove all grounds for suspicion of the secret revelation of the

plans and policies of his administration to the representatives of this foreign hierarchy, and thus eliminate a condition which, in our judgment, endangers the success of any administration.

Resolved, (3) That in our opinion such action would meet with the hearty approval of more than three-fourths of the good citizens of America.

President Wilson Defends His Secretary

Washington, Feb. 18, 1914—In a letter to W. W. Prescott, editor of the *Protestant Magazine*, published here, President Wilson has denied emphatically that his correspondence is handled with religious prejudice by his Secretary, Joseph P. Tumulty.

The President's reply:

"My Dear Sir:

"Allow me to acknowledge the receipt of your letter of January 15 and to thank you for your candor in writing me.

"I beg leave to assure you that the impressions that any part of my correspondence is withheld from me in any circumstances by my secretary on account of religious predilections on his part is absurdly and utterly false. I venture to say that no President ever had more frank and satisfactory relations with his secretary than I have with mine.

"The whole of my correspondence is constantly open to me. Mr. Tumulty is more prompt, perhaps, to call my attention to matters in which his prejudice is supposed to be engaged than to other matters of relative indifference.

"Of course, I need hardly add I am not speaking from an impression, but from knowledge of just how my correspondence is handled.

"Sincerely yours,
"WOODROW WILSON."

Church's Enemies Most To Be Feared

"To the average American Catholic the Stars and Stripes, the American flag, is next in sacredness to the Cross of Christ.

"If American institutions are ever destroyed, if the Stars and Stripes should ever meet the fate of the Stars and Bars, there will be no hearts more sincerely sad when that awful catastrophe takes place than Catholic hearts; and in that dark hour, if a requiem to the Flag must be written, some other Father Ryan will touch with untold tenderness the strings of some harp, and the world will receive another heart-song like 'The Conquered Banner.'

"If American institutions were as sacred in the hands of those who, in books and newspapers, seek to arouse Protestant prejudice against Catholicism as they are in the hands of American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we

enjoy."—*The Texas Democrat*, Tyler, April 14, 1914.

Many Churchmen Backed The Campaigns

"Protestantism and Protestant ministers must bear the burden of having put these wretches over on the people. You Knights of Malta (a Protestant organization) took advantage of a political campaign to force them on the ministers and on Protestantism. It was done in a furore that blinded many good citizens to a consideration of other things. I want you to apologize to the public for what you have done. I have done so, and am doing all I can to make amends by shaming these recreant officials into doing their duty. I call these officials to repentance for their pestilential political sins."—*Rev. George W. Shelton, 1917.*

The Catholic Church has gained, and Protestant churches have suffered, from everyone of the above mentioned anti-Catholic campaigns. During the Socialist period Tom Watson, of Georgia, published two virulent anti-Catholic periodicals; the Ku Klux Klan was spawned in that state; and the dishonest crusades waged by both led to the conversion of two of Georgia's greatest journalists, Joel Chandler Harris and Thomas W. Loyless. Men of their calibre became disgusted with the campaign and made an investigation of their own of the charges leveled against the Catholic Church—with the result that they embraced the Catholic faith, unpopular as that action was in their state.

The Macon, Georgia, *News* characterized Mr. Loyless as "one of the most brilliant editors the state has ever produced," and then included him among three of Georgia's greatest editors of whom the other two were Joel Chandler Harris and Henry Grady.

NOTE: If some readers of this series should wonder why we quote so copiously from statesmen, editors and ministers of thirty and more years ago, the answer is that we have done this designedly. The newly organized movement against the Church is not different in its spirit, nor in its accusations from the two rather long-lived movements which preceded it, namely, that sponsored by the Socialist Party and of the Ku Klux Klan. Hence we quote from newspaper and Protestant pulpit denunciation of that time. They fit perfectly today.

Who Decides?

"A western European who rejects the authority of the Pope can no more be a Catholic in the institutional sense than President Wilson can be an Englishman. It is surely for the great Church and not for the seceders from its rule to decide who are citizens and who are rebels; and the decision has been given against us."—**Dean Inge (1916).**

That Sunday Sermon

Edward S. Schwegler

A wonderful shortcut

THESE thoughts do not come from the heights of a Newman, or a Sheen, but from the level ground of ordinary, week-in and week-out, Sunday preaching.

If we look the matter up, we find that we are supposed to give a catechetical instruction to adults on Sundays and Holy Days (Can. 1332). But we also find that on these same days we are supposed to preach the Word of God to the people in, or through the "customary homily" (Can. 1344). The latter presumably is based upon the Gospel which has just been read.

Now how are you going to give a homily and a catechetical instruction at the same time, and that during the fifteen minutes or less available for these purposes in a great many of our parishes? You may, possibly, be able to telescope things, and add to the homily ("expounding and application of Scripture") a certain amount of catechism; but if you are restricted in subject matter to the Gospel just read, you will not in the course of a year cover a great deal of catechism unless you engage in extensive intellectual gymnastics. And what about courses of catechetical sermons? To go through the catechism adequately in ten or fifteen-minute talks on Sundays requires several years, and there is absolutely no room for a "homily."

But supposing an explanation of the Gospels to be of the essence, and setting aside momentarily the advantages of a catechetical course — why might there not be a greater variety of texts upon which to base one's remarks? The only portion of our central liturgical act that is made intelligible to all the people by a public reading in the vernacular is the Gospel. Year after year on corresponding Sundays it is the same. It must become extremely familiar, if not indeed tedious, to good Catholics who go to Mass every Sunday. Why, for the sake of spotlighting more of the New Testament and of producing more vernacular texts for the preacher, might there not be a series of Sunday Gospels, or even of Epistles and Gospels, extending let us say over a period of five years? They could be designated in the missal *Anno primo et sexto, Anno secundo et septimo,* etc. Then in the years 1951, 1956, 1961, 1966, etc., the first set would be used; in the years 1952, 1957, 1962, 1967, etc., the second set, and so on through the series. Such a program would give the people, so many of whom know nothing of the Bible except what they hear on Sundays, a much more representative section of the Word of God; and we should have for ourselves a great many more familiar texts for sermons.

But this proposal is probably too revolutionary ever to be adopted, so we must face the issue that the familiar Sunday Gospels constitute the most frequent source of texts for the weekly homily. This has a tendency to produce a series of stock sermons, for one will discover after long years of preaching that the mind is apt to think along certain lines when a given subject comes up. Hence, before the same congregation one is liable to repeat oneself rather often, and even to preach the same sermon several times over. Indeed, it has not been unknown that in some parishes the congregation can sit back after the Gospel and say to themselves: "Well — here we go again. We'll get the usual sermon on the Holy Family. . ." This tendency towards repetition is especially true of such festive occasions as Christmas and Easter.

Now of course one could write out all his sermons, keep the MSS. on file and check back constantly to avoid repetition. But it is to be feared that few of our busy parish priests have either the time or the energy to write out all their sermons; and after a few years the filing cabinet would begin to bulge indeed.

Yet writing out a sermon has its advantages. One ends with a definite sequence of thoughts, and he places a time limit on himself — that is, if he is faithful to his MSS. "Beating around the bush," than which nothing perhaps is more annoying to a congregation, is thus eliminated.

Why Not Work From Notes?

But why not, instead of writing out the whole sermon, draw up a brief analysis of it? Why not put down the several thoughts to be treated, have them definitely in mind when getting up to preach, and then go along "extemporaneously" within the limits of the analysis? This would, to a large extent, eliminate wandering and repetition.

Such an analysis or outline is very easily filed in very little space. The points can be jotted down on ordinary 3 x 5 filing cards, available at any stationer. The outlines will vary in length, of course, being at times quite brief and at times rather lengthy. But it is surprising how many words can be written or typed on both sides of one of these cards; and if necessary one can continue on a second card.

Here for example, is a brief outline that will easily fit on one side of a card.

1937
Easter, 2nd Sunday 1942
1949

"And there shall be one fold and one shepherd" John, 10, 16. Various efforts to unite Protestant churches doomed to failure:

1. Basis of Prot. is individualism — private judgment.

2. Any attempt at real leadership leads to cry of

dogmatism and "Romanism."

3. No common liturgy.

This is why the Catholic Church refuses to join in congresses for religious unity.

Cf. Strauss, 11, 36, Squedunk, Apr. 2, 1937; St. Thomas, Watchasset, Nov. 3, 1942; Somerset, Mar. 1, 1949.

The dates in the upper right hand corner are the dates on which the sermon was previously delivered. They are placed there for easy reference, so one does not have to take the card out of the file. They are given in more detail below, where also any helpful reference may be placed.

With this little system one has a record of what he said and when he said it.

At the cost of very little more trouble the file can be cross-indexed. For example, the above sermon dealt with the Protestant Church. So another card could be headed "Protestant Church" and a reference given to "Easter, 2nd Sunday."

A small filing box twelve inches long will easily hold 1,000 of these cards. That's enough sermons for 50 Sundays through twenty years!

Never At A Loss

And then does the Bishop change the preacher to another parish? The latter simply takes along his little filing box and finds himself armed with a great profusion of sermons, never heard before by his new audience. (Never heard *from him*, that is: for the substance of sermons is naturally repeated times without number all over the world, but each individual has something especially his own which he can give to an idea and its expression if he only tries. So our clerical D.P., whenever he needs a topic for a sermon in his new surroundings, consults his file. He may find that what he said in 1937 about a certain subject is exactly what he would like to say in 1951: as a matter of fact, he may suddenly get what seems to be a new idea, mull it over in his mind, decide to treat it a certain way, divide it into convenient points —and then, after checking the file, find to his no little amusement that he treated the same subject in almost the same way years ago!

Anyhow, if the file card is appropriate, one settles the points in his mind, looks up the source or some other reference, does any collateral reading that may seem advisable, and is ready for Sunday morning. Then the date of that morning is placed on the card and the card goes back into the file. If, on the other hand, the file does not offer anything appropriate for the subject on hand, one gets busy, gathers his ideas together, does any necessary reading, synopsizes his points, puts them on a new card, and increases the file by one.

Generally speaking, with the short time available to so many priests for their Sunday sermons, it is advisable to have only two or three main points — certainly not more than five. And then, after the points are clear in one's mind, the priest should *stick to the points!* There is a great temptation at times to go off on tangents, or to go back and repeat something already said. Stick to the points, go from one point to the next — and stop! It is better to leave one clear idea with people than a lot of vague ones. "The longer the spoke, the bigger the tire."

Another little point worth making is that a sudden, pithy, and unexpected ending leaves people surprised, impressed — and pleased. If, while the audience is still attentive, and would certainly keep on listening, and almost expects something more —if you, having made your several points, tie them all up in a little package and leave the package in your hearers' laps before they are aware of it, your sermon sticks.

As an example: after making several points about purity, one might conclude: "'Blessed are the clean of heart, for they shall see God.' Yes, and they shall see many other things besides: the flowers, the trees, the innocence of little children, the valleys, the mountains, the skies, the stars. They shall *not* have their heads constantly bent down and their eyes forever directed — towards the dirt. In the name of the Father. . ."

Archbishop Downey of Liverpool once gave some very terse and very pointed advice to preachers. "Be bright, be brief, begone."

Fowler, on 'Catholic'

"It is open to Roman-Catholics to use C. by itself in a sense that excludes all but themselves; but it is not open to a Protestant to use it instead of **Roman-Catholic** without implying that his own Church has no right to the name of C. Neither the desire of brevity (as in **the C. countries**) nor the instinct of courtesy (as in **I am not forgetting that you are a C.**) should induce anyone who is not Roman-C. to omit the **Roman-**."—**A Dictionary of Modern English Usage.**

What Noise?

"James, why did you enter into the ministry?" asked an elderly aunt of her nephew.

"Because I was called," he answered.

"James," said the old lady anxiously, as she looked up from wiping her spectacles. "Are you sure it wasn't some other noise you heard?"—**Baptist Student.**

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

Q. *If a Catholic nurse prepares the patient in the room for an illicit operation or sterilizes the instruments, does she cooperate unlawfully?*

A. It is not so close as handing the instruments to the surgeon or giving the anesthetic, but still it requires a *grave reason*—such as the serious loss of salary. "The best solution to these difficult moral problems is to avoid working in an environment which creates them" (McFadden, "Medical Ethics for Nurses," p. 265).

Q. *If a confessor is ignorant of a reserved censure, is the absolution therefrom valid?*

A. Yes, except one of the four most specially reserved to Rome and a censure *"ab homine,"* that is, one inflicted by the Ordinary's penal precept or by a Church court (Can. 2247, sec. 3). Ayrinhac, "Penal Legislation," 1944 edition.

Q. *Is perfect knowledge of the censure required in a person before he incurs it?*

A. "Per se" no; in most cases crass ignorance (i.e., gravely culpable ignorance) would not exempt. But when the law uses such words as: "he who presumes, who dares, who knowingly, rashly, maliciously, etc.," does the act, perfect knowledge is required (Can. 2229, sec. 2). For example, he who dares to violate directly the seal of confession incurs excommunication most specially reserved to the Holy See. This is the only one of the big four having this special term. Other examples where perfect knowledge is needed are: heresy, reading or retaining without permission certain condemned books, bringing into the civil court as defendant Cardinals, one's own Ordinary, etc.

Q. *Suppose a canonical offense is outlawed by time so far as a criminal trial is concerned. Is the case closed?*

A. No; there is still room for a contentious action for damages if such are the result of the delict—e.g., reparation of injury, restitution, etc. (Cans. 1703-4) and the Bishop should refuse to promote to orders one whose fitness is not evident or forbid a priest to exercise the ministry or remove him from office in order to avoid scandal. These acts of the Ordinary in this case are not penalties (Can. 2222, sec. 2).

Q. *One padre said that suspension may cease by passage of time; the other held that it ceases only by absolution. Who is correct?*

A. It depends on whether suspension in the case was a *vindictive* penalty or a *censure.* If it was a vindictive penalty and the cleric was under suspension

(e.g., for thirty days), it ceases at the expiration of this period. It ceases also by dispensation. But if it was a censure it is removed only by legitimate absolution (Can. 2248). A censure is never inflicted for a definite time. Excommunication is always a censure. The person must repent and promise amendment, etc., and then he has a right to absolution. A vindictive penalty aims at removing scandal and restoring order (Can. 2286).

Q. *May ashes be blessed and distributed on the First Sunday of Lent if they were blessed also on Ash Wednesday?*

A. The S. C. of Rites allows the practice (June 30, 1922). It is tolerated to allow the faithful to bring some of the blessed ashes home for those who could not be present in church. There may be, however, something savoring of superstition involved. The imposition of ashes is simply a reminder of our mortality and the act is intended to call special attention to the need of penance, satisfaction for sin and preparation for death.

Q. *Is it allowed to eat beans on an abstinence day if they were cooked with pork—provided the meat itself is removed? Would not the juice be a condiment to make the food more palatable?*

A. It does not seem to be forbidden. Father Davis, S.J. (Vol. II, p. 405) says that "drippings, the grease that has dripped from roasted meat may be taken as condiment" (Can. 1250).

Q. *Must a church be out of debt before it is consecrated?*

A. This is not strictly required as long as there is no danger of losing title to the building (Can. 1165, sec. 2). Some Bishops require that the entire debt be paid before the edifice is solemnly consecrated. This is a local rule, not a universal one.

Q. *When the "Memoriale Rituum" is followed in churches and oratories without the assistance of deacon and subdeacon, may certain parts be sung?*

A. According to the latest edition, they may be sung in Holy Week. There must be at least three servers.

Q. *Is there any relation between wages and modern birth control?*

A. Yes; if the wages are not sufficient for the family, there is a grave temptation to use sinful methods to prevent conception. "Neo-Malthusians have thrown a smoke-screen around existing social injustice." Improving the economic condition of labor is the right approach.

Q. *How is a priest of a religious community secularized?*

A. The matter is treated in Canons 638-642. (1) Rome will grant secularization only if a Bishop incardinates the priest at once without probation. The Bishop must notify the Holy See of his intention. Of course the religious Superior is heard also. (2) If the Bishop does not wish to incardinate, he may take the priest on trial for three years. He may prolong this to

three years more. If not dismissed before the six years, he is incardinated at once. This extension of the time need not be expressed; it may be tacit (C. of Interpr., July 27, 1942). If dismissed before the period of probation terminates, the religious returns to his community house. He had only exclaustration, not secularization. Schaefer, "De Religiosis," n. 1543 ff.

Q. *Does the Holy See grant indults to ordain candidates to the Priesthood at the end of the third year of Theology?*

A. It is rarely granted for secular clerics but when it is given for these or for religious it is generally stipulated that the young priests do not preach, hear confessions, or do regular parish work until the matter of the fourth year of Theology has been studied.

Q. *Is it ever allowed to celebrate Mass without an altar stone?*

A. The Code gives the rule: Mass is to be celebrated on a consecrated altar. The fixed and the portable altar should have relics of the Saints and be sealed according to liturgical laws (Can. 1198, sec. 4 and Can. 1199). The consecration is lost if the relics are removed (Can. 1200). An indult is needed to say Mass on a stone that contains no relics or that is fractured. The Holy See is not accustomed to grant permission to offer Mass without any stone at all. Chaplains in the army and others are sometimes allowed to celebrate on an antimensia of the Orientals, that is, a linen cloth containing relics instead of a stone. Suppose the stone has lost its consecration by loss of the relics, big fracture, etc., may it be used in a sudden emergency for a grave reason? There is an opinion that it may but, of course, a consecrated stone should be procured as soon as possible. It is more serious to celebrate without even a defective altar stone. A few teach that to consecrate for the viaticum, Mass may be permitted without any stone.

The Devil's Printers

In 1631 Robert Barker and Martin Lucas printed an authorized version of the Bible. A mistake in printing omitted the negative in the 6th Commandment. Thus, instead of "Thou shalt **not** commit adultery," the commandment read, "Thou **shalt** commit adultery." Due to this error the Barker and Lucas edition of the Bible became very popular, libertines, prostitutes and other people of loose morals quoting it against the sermons of the ministers. Barker and Lucas were eventually brought to justice for their mistake, and made to pay a fine of 3000 pounds.—**The Liguorian.**

Sermon Suggestions

For the month of April

✠ *J. F. Noll, D.D.*

Third Sunday After Easter

April 15, 1951

Doing More Than The Minimum

Speaking to the Ambassador of the Dominican Republic some time ago Pope Pius XII said: "A great part of humanity, still unenlightened by Christian truth, and unfortunately, certain sectors of Christianity also, show clear symptoms of a religious and moral anemia, just beginning or already developed. We see no way of remedying this ailment except through a spiritual blood transfusion of the most unusual proportions. The spiritual blood donor for the world can be no other than Christ Himself."

(1) In the same connection the Holy Father spoke of the ever-increasing tendency among Catholics to do the minimum required of them in the way of Sunday observance. He wrote: "With all your strength, therefore, make sure that in your own lives crass materialism, an excess of profane pleasure, and the crudest moral corruption in the press and in the theatre does not monopolize the Sunday and thereby efface its divine character, enticing souls to sin and irreligion."

The law of God reads "Remember thou keep holy the Sabbath Day" The implication is that the entire day should be given to God and to the spiritual nourishment of the individual soul. It has not been many years since there was little to do on Sunday but to attend divine services. There were no motion pictures to attend, no radio programs to listen to, no automobiles for afternoon rides. In those days in nearly every church in the land there were afternoon services consisting generally of Vespers, and instruction of the children in Christian Doctrine, preceding these services. These were discontinued by the clergy only because attendance fell off when new sources of amusement and recreation came into being.

(2) But the law of God still holds, no matter how the attitudes of people may change. This means that the entire Sunday must be kept holy, and that no conduct out of keeping with that requirement is permissible. When there was no place to go, people had their recreation in the home, and it was innocent recreation. The better-disposed among them felt it their duty to devote some time to the reading of the Bible, or a spiritual book, and Sunday evening family prayer was the ordinary thing.

Most Catholics do not see the inside of a church during the week and do very little serious praying. If they spend six days in this manner and still rob God of "His" day, the Sunday, they are, to say the least, material-minded, filled with

worldliness. A state of mind of that kind is not receptive to grace, much less to growth in holiness.

Catholics throughout the world are expected to become more serious-minded, to offer up works of penance and reparation for their past negligences as well as for their past sins.

(3) The least they can do is to "give the Sunday back to God," which means that they should not merely "attend" Mass, but "participate in" it with all their heart. They should not seek out the shortest Mass and feel that they have done their full duty to God for an entire week. If there be services held in the church in the afternoon or evening at least one or two members of the family should attend them. If there be no such services, then their recreation should be innocent, should not provide an occasion for sin. The dates of the young should be characterized by mutual encouragement to chaste behavior.

If, after attending Mass, the rest of the day be kept less holy than a week day, the third Commandment of God is most seriously violated.

Your parish church should not be regarded as a place to be visited by compulsion and one half hour each week. It should be regarded as a spiritual service station of God, which it is, for the dispensing of supernatural things day after day. It is the place where your Lover dwells, and if you would show yourself grateful in return you should visit Him frequently. That is why the doors of the Catholic church are always open.

Conclusion: Begin to be an everyday, not merely a Sunday, Catholic. To be a Catholic merely by profession will not win Heaven for you, but rather greatly imperil your salvation, since God expects far more of those who profess to be and are His children than from others.

Fourth Sunday After Easter

April 22, 1951

Converting the Non-Catholic Partner

Has it ever occurred to you that every third marriage entered into by a Catholic is a mixed marriage? That means that there is a non-Catholic in every third so-called Catholic family. It might be understandable why such marriages take place, but that nothing is done by the Catholic marriage partner, or by his (or her) children to interest that non-Catholic in the Catholic faith is not understandable.

(1) True faith is a gift of God, and, therefore, we must believe that He will grant it in answer to the prayer of the husband or wife and children if they will actually pray perseveringly. They should request him (her) to become familiar with the religion to which his wife or her husband and children belong, by reading the Catholic paper or some instructive book. On occasion, the Catholic in the family should let him (her) know how happy all would be if their house were not one divided against itself, if they all could believe alike and

worship God alike, preparing, in unison, for a happy united family in the Paradise of God forever.

We would feel that an apostolate for God was somewhat a failure even if our literature went to all the neighbors of a family, if that family is not itself united in the faith, and if the non-Catholic to a mixed marriage was not converted by the prayers, the pleadings and the instructive reading material placed before him or her.

(2) If the non-Catholic in a mixed marriage is not baptized he cannot even say the Lord's Prayer with the rest of the family, because the Father in Heaven is not his Father, but only his Creator. Since we are born in the natural order, but destined for the supernatural order, we must be adopted singly and individually by God as His children, and that is the purpose of the institution of Baptism by Christ. Through it we become "children of God," and "heirs of Heaven."

St. John, in the first chapter of his Gospel, speaking of the effects of the Incarnation, tells us that we "receive power to become children of God," which means that we are not children of God by birth.

Week after week you are reminded over the radio program named "The Family Theatre" that "the family that prays together stays together"; that is only another way of saying that if husband and wife and children are united together in the same faith, and the entire family enjoys God's blessing, there can be no unhappiness in the home, no occasion for a divorce.

Therefore, even though, as we remarked, there might have been a reason for a mixed marriage, there is no reason for it to remain a mixed marriage.

(3) If, during this year you could convert only the non-Catholic partner in a mixed marriage, we would have more than 2,000,000 converts in the United States in a single year. If "charity begins at home" then you, who have resolved to become "crusaders for God" to enlighten the non-Catholic friends outside your home, should direct your first attention to your own household, and enjoy the thrill which will come to you for having been "a missionary in the home," a worker for Christ in the little field which He wants cultivated most of all.

We could cite many instances of even little children converting a parent by asking him: "Dad, why don't you go to church like the rest of us? Why do you not receive Holy Communion?"

When Dad (or Mother) is in good humor and such appeals come from the innocent heart of the child, it is very difficult to resist. There may be some procrastination, but success is almost certain.

One who has been reared in indifference towards religion, or who had been indoctrinated with prejudice against Catholics, will remain indifferent or prejudiced if those of his own household will not try to correct it. Every husband (wife) should certainly be interested in the things in which his (her) partner is interested, and in which his (her) children are interested. Any other attitude would seem to be abnormal.

Conclusion: You will agree with me that this is true, but will you start that missionary effort in your own home, and among your near relatives?

Fifth Sunday After Easter

April 29, 1951

Prayer

The three days between this Sunday and the feast of the Ascension are known as "Rogation Days," or "Prayer Days," and that is why the gospel of this Sunday deals with "prayer." On these particular days the Church prays for temporal blessings on the farmer and his crops, on whom every human being is dependent for the nourishment of his body.

(1) What does Jesus mean when He says in this Gospel: "Amen, Amen, I say unto you if you ask the Father anything in My name He will give it to you?" He means not only that we should offer our prayers in His name, but connected with His merits, which, being of infinite value, can actually purchase anything from the Father.

Since we are absolutely dependent on Almighty God for everything, prayer is the most natural thing in the world, yet most people seldom pray except formally at morning and at night, and in a public way one day every week.

The Church urges her people to be in constant touch with Almighty God, just as the police of our cities are in constant touch with headquarters. That practice would become very natural if we could only cultivate within ourselves a consciousness of our ever-nearness to God. St. Paul tells us that "in Him we live and move and have our being" (Acts XVII, 28). To be ever close to God and to ignore Him makes us unworthy of an answer to our prayers even when we do get down on our knees to address Him.

The Church urges her people to make frequent use of what she calls "ejaculations," and to make these brief prayers attractive, she attaches indulgences to them. How easy would it be for us to utter one of these ejaculations every time we look at our watch, and, of course, every time we are tempted or have a little disappointment or trial! God likes us to tell Him frequently that we love Him, and you are all familiar with the ejaculation "Sweet Heart of Jesus be my love."

In the so-called "Divine Praises," which are said after Benediction, we address God the Father, God the Son, the Blessed Virgin, St. Joseph and all the angels and saints. You know that prayer, and why do you not frequently use it by way of reparation for your own sins and for the sins of others?

(2) Our conduct must always be in keeping with our prayers or we are actually insulting God. We are of those to whom Holy Scripture refers when it says: "This people honors Me with its lips, but its heart is far from Me." Our heart must not only be in our prayers, but our heart must love God to Whom we pray.

We are reminded of the Catholic high-school students who pray for a victory for their teams, and too often do not obtain it. If there be amid the student body a number of youths who bring disgrace on their school because their conduct is no better than that of youths attending a public school, the Lord must show His resent-

ment by refusing an answer to those prayers.

Many people give up prayers or do the minimum precisely because they know that their conduct stands in the way of an answer; they feel that praying would be hypocritical. On the other hand, however, they will not receive the grace to conquer their thoughts if they omit to pray and to receive the Sacraments, the greatest sources of grace. One in mortal sin is ever hanging over hell, as it were suspended from a weak rope; at any moment this could snap and hurl him headlong into it. He should, therefore, not rely too much on God's mercy, but think more often of His justice and of his past ingratitude towards Him.

There is an accident on the highway every hour of the day and night and when we read that over a holiday week-end from 500 to 700 people are killed, we should not only be grateful that we have been spared up to this time, but dispose ourselves for the worst in case it should happen to us. We may be very careful drivers ourselves, but there are plenty of others who are very reckless, and especially the youthful ones.

St. Augustine tells us that "if we begin to pray we shall cease to sin, but if we cease to pray we shall begin to sin." Hence the one thing which will keep us closer to God is frequent communication with Him, and that is why St. Paul tells us that we should "pray always." We pray always when we offer everything we do to Him, even our recreation, our studies, our work. When we do this we turn everything into a prayer.

Of course, if we truly love God we would not pass the whole day without talking to Him, especially since He is always so near to us.

(3) In praying we often ask for things which God knows are not for our good and, therefore, He does not grant them. It is always helpful when we throw into our prayers the condition which we find in the prayer of Christ even in the Garden of Gethsemane, the night before He died. It was "Nevertheless, not My will but Thine be done." Such a prayer is very powerful. If it does not bring us the actual favor for which we petition God, it will, sometime, bring us something worth immensely more.

In eternity, you will, we are sure, thank God that He did not answer some of your prayers, because they would not have been for your eternal benefit.

Prayer is the "key to heaven," and that is why many prayerbooks bear the name. It is the key which unlocks the spiritual treasury of God, and even disposes Him to come to our rescue in our temporal needs as well, because prayer is natural, it is also easy. We do not need an education to pray well. Our utterances may not be made in good grammatical form, but God reads the heart, and knows what is in our minds. A baby may mutter things which you would not understand, but the mother does.

Because prayer is natural, easy and absolutely necessary for salvation, there is no excuse whatsoever for any one to neglect it. In saying this I do not refer to the prayers which you were taught as a child and continue to use at morning and at night, but I refer more to the frequent little whisperings of love contained in ejaculations or in brief prayers coming from your own heart.

Conclusion: Therefore if you

have become somewhat remiss in prayer, begin the practice. It pays both in your earthly welfare and for your eternal good. It is foolish to suppose that we can get along without God even here, but it is certain that we cannot get along without Him in eternity, which will be spent either with Him or separated from Him forever and ever.

Sixth Sunday After Easter

May 6, 1951

Heaven

THE Church is presently observing the Octave of the Ascension of Jesus into Heaven. The lesson of this feast should stir the heart of every Catholic, first to congratulate his Saviour, Who returns to His abode of eternal glory, after spending as the God-man thirty-three years in this world of evil. He returns there as that God-man with both body and soul where, to use the words of the Apostles' Creed, "He sits at the right hand of God the Father Almighty."

(1) It should also bring great joy and comfort to our hearts to know that with the proper use of the means of salvation we too can live everlastingly in the glory of Heaven, first with our souls alone and then with the soul united to a body glorified in beauty beyond all description.

During this Octave the Church is offering a public novena in preparation for the reception of special graces from the Holy Ghost, in imitation of the Apostles who observed the first novena ever recorded. This novena was ordered by Christ Himself, and in it participated the eleven Apostles, the Blessed Virgin, and more than one hundred of our Lord's followers. Their novena was really a nine day Retreat, spent in prayer for the soul-preparation for the coming of the Holy Ghost.

Hence within a period of ten days the Son of God returned to Heaven and the Holy Ghost descended from Heaven to animate and vivify the Church, to guide and direct the corporate body of the Apostles as He has directed this body during the past 1900 years, keeping the Church free from error in teaching and giving all members of the Church "joy in believing."

(2) Last Sunday we informed you that prayer should be the most natural and the easiest occupation of one who lives closely to God, and who is absolutely dependent on Him. It might also be said that nothing should be more natural, more easy, more pleasant to dwell on than the eternal home which God wants us to inherit everlastingly.

Members of every family are eager to acquire and own a home of their own, even though its acquisition entails hard work and many self-denials over long years. Yet we live such a short time in our home in this world, no matter how old we may become. A hundred years, compared to eternity, is only an insignificant moment in our never-ending existence.

Did not our Savior tell us that

our ambition should be to store up treasures in Heaven "where neither the rust nor moth doth consume, and where thieves do not break through, nor steal" (Matt. VI, 20)? And if it be possible for us to attain Heaven as it is, He is certainly right.

Here on earth we look forward to everything that is attractive and pleasant to dwell on, and we certainly lack faith when we do not, like the saints, have "our hearts where our treasure is," namely, in the land beyond the grave where everything is pleasant and will be pleasant everlastingly. Like the saints, before acting on any impulse, we should ask ourselves "how will this affect my eternity?" If we did this, we would not only avoid sin, but be ever occupied with doing good.

(3) Have you noted that before His Ascension into Heaven our Divine Savior promised to send the Holy Ghost not only to His Church, but to individuals. He referred to the Holy Spirit as "the Paraclete," which means comforter, consoler, and as such we should regard Him. He longs to dwell in our souls and to make them His tabernacle. St. Paul tells us that even our body, which houses the tabernacle of our soul in which the Holy Ghost dwells, becomes a "temple of the Holy Spirit." Your little children, adopted by God as His own through Baptism, were sealed with the Holy Spirit in Confirmation, and since, in addition, they were redeemed by the Son of God, they belong first to the Holy Trinity and only secondly to you, their parents. Holy Scripture warns all people against setting bad example to any of these little ones, and notes that any one who defiles one of them "will be destroyed by God." Christ had said that it were better for such people that a "millstone be tied around their necks and that they be drowned in the depths of the sea."

Most children receive their bad example in their own homes, and yet their parents seem to be little disturbed about it. They entertain the notion that if they send their children to the parochial school, where Sisters will be their instructors and guides, everything will go well with the child in the future. But this is not according to experience. The child's character is formed less by instruction and direction than it is by example. Hence children should know that their parents say their prayers and that is one of the reasons why the Family Rosary is recommended so strongly. It is group prayer which must win a place in the home.

The same discipline should also exist in the home as exists in the parochial school, otherwise what the child is taught and directed to do in school will be nullified by what it is taught by example in the home. The child is in school only six hours a day during 180 days, or just one-half the year; while it is under the direction of the home many more hours each day during the 365 days of the year.

Conclusion: The Holy Ghost is only a name to most people, and unfortunately to most Catholics, despite the fact that they were consecrated to Him, despite the fact that they cannot save their souls without His grace. Among the ejaculations which you should offer many times a day should be the brief one with which one of the beautiful hymns of the Church begins, "Come, Holy Ghost."

Pentecost

May 13, 1951

First Conversion

THE entire world was assigned to the Church for conversion, and when it is divided up into territorial districts, large or small, the Bishop or priest placed in charge has a responsibility for the contacting of all the people within his respective area with the message of the true faith. Of course Bishops and priests cannot meet this responsibility in person. They must utilize lay help, such as St. Paul himself did, and every apostle after him.

(1) You would not be foolish enough to believe that St. Patrick converted all of Ireland solely through the very limited number of priests he had; or that St. Boniface converted all of Germany alone; or that St. Augustine converted all of England; or that St. Stephen converted all of Hungary; or that Saints Cyril and Methodius converted all the Slav countries. The conversion of these nations is attributed to them because they gave the apostolic inspiration, but the first converts did most of the work, contacting others for other converts.

You will recall the beautiful Parable of Our Lord in which He represents Himself as the Good Shepherd. He speaks of being the shepherd of the "good sheep," of the "stray sheep," and of sheep "not of this fold," which "I must also bring."

The word "pastor" assigned to the priest is the Latin word for shepherd, and he needs all the lay assistance he can get to meet his responsibilities of taking care of the "good people," reclaiming the "stray" people, and of bringing the knowledge of the true faith to "those not of this fold."

(2) The Legion of Mary and the St. Vincent de Paul Society, both growing rapidly, are of great help to pastors in reclaiming "stray sheep." They visit people who have grown careless in the practice of their religion, who send their children to the public schols, and who themselves may have contracted a marriage which placed them outside the pale of the Church and prevents them from receiving the Sacraments which they so sorely need, and without which they will gradually stray farther and farther away from the religion which they once faithfully practiced.

But **every Catholic** was initiated into the "priesthood of the laity" by the Sacrament of Confirmation and he must, therefore, be a worker for the cause of Christ. In fact by that Sacrament he was enrolled as a **soldier** in the army of Christ, which means that he must do something not only for the promotion of his own personal spirituality, but for the great cause of Christ, his King.

When a young man enlists in the United States Army, or when he is actually drafted into it, he knows that he is not to become a soldier "for his own sake," but rather for the promotion of his country's cause. That is the very purpose of the enrollment of followers of Christ into His army. As followers of Christ, which they became through Baptism, they are expect-

ed to imitate His example, to labor for their own sanctification and salvation, but when they are enrolled in the ranks of Christ's army, they assume a new obligation, the obligation of fighting for His cause both defensively and offensively.

(3) This does not mean that they must be imprudently aggressive. It does mean that they "must let the light of their faith shine" so that others may "see their good works" and be drawn to the Church which inspires such good conduct.

It means that they must be sufficiently posted in their faith to discuss it. They must be apostles by spreading the truth in printed form.

Every copy of your Catholic paper, of a helpful pamphlet, could do double service, and it is a shame that it does not. We mean that after the Catholic reads it, he could hand it to a non-Catholic relative or neighbor or friend to read. It is difficult to conceive of any person reading an instructive paper 52 times within one year and not becoming interested in the Catholic religion.

Catholic literature does not teach in a negative way; it does not try to build up our Church by attacking others.

Conclusion: When we speak of the need of Catholics to engage in this service, we mean **you**, and not some other George. Therefore, will you not regard yourself as singled out as a Christopher? Will you not wish to offer yourself, of your own accord, as a Christopher? Will you not, out of appreciation for the easy way in which you received the faith, try to share it with others?

The Wedding Ring

"It is of interest to recall that in 1935 the late Cardinal Hinsley, Archbishop of Westminster, petitioned the Holy See to grant a partial indulgence of ten days, to be gained once a day by husband and/or wife, who at least with a contrite heart, should kiss the wedding ring, and utter a certain ejaculatory prayer, or a similar one. The prayer suggested was the following:

"'Grant us, O Lord, that loving Thee, we may love each other, and love according to Thy Holy Law.'

"This petition was favorably received by the Holy See, and the indulgence desired was granted, in favour of the faithful of the Archdiocese of Westminster, for seven years from July 13, 1935. Ten years later, i.e., on July 5, 1945, the Sacred Penitentiary in Rome issued a Rescript extending the indulgence for a further seven years from that date, for the faithful of the Archdiocese of Westminster only. It is to be hoped that the grant of this indulgence will some day be made permanent, and extending to the other dioceses of this country."—**Two in One Flesh**, by Ernest Messenger.

Book Reviews

Catholic Aspects of the War for Independence, The War with Mexico, The War with Spain

by Rev. Benjamin Blied, Ph.D

Bruce Publishing Co., Milwaukee, Wis. 69 pp. $1.00.

FATHER BLIED is a recognized expert on American Church history to whom we are indebted for scholarly researches into many lesser aspects of Catholic life in these United States.

This small volume is the result of his interest in what Catholics thought and did during four epochal years, 1776, 1812, 1846, and 1898. The author prefaces his work with the animad version that it is "popular" rather than "exhaustive" —to which the reader will likely rejoin that it certainly deserves to be popular in the best sense of the word and that its inherent worth keeps it from being exhausting!— G. J. Gustafson, S.S.

Digest of Ethics for Nurses

by Rev. Martin Gounley, C.SS.R.

St. Anthony Guild Press, Paterson, N. J. 82 pp. (Price not given).

FATHER Gounley is a moral theologian of recognied ability, as readers of The Priest know—his work being marked by clarity and courage.

This little book, while not revealing his full stature in so small a compass, certainly manifests clarity and competence. It is the result of ten years of teaching medical ethics and will serve nicely as a refresher couse for graduate nurses, or as a handy vade-mecum for students who may well be confused by theses shot at them in a crowded curriculum. For that matter, the lecturer himself could quite profitably keep this little volume on his desk to guide his own reading and writing and class presentation.—G. J. Gustafson, S.S.

This Little While

by John W. Lynch

Macmillan Co., New York, 1950, $3.00

WRITTEN in smooth, flexible, blank verse, in unrhymed iambic pentameters, "This Little While," is a sequel to "A Woman Wrapped in Silence" which Father Lynch gave us in 1941. After having dealt with the Mother he now deals with the Son. From the creature he goes to the Creator. It is as it should be. The poet pen-pictures the Annunciation, the Birth, and the Childhood of Christ. Here is the Divine Carpenter, and here Jesus the Adolescent, here He is meeting John at the river bank and engaging Simon and Andrew. Here is the whole life of Christ from the Crib to the Cross, the life of Him who went about doing good and yet even was persecuted.

"Here Calvary begins: the press of pain, the lash, the circled thorns,
the nails, the sobs,
All loss and restoration in the dark.

And when the time beats on the hill
To break our centuries, then when we see.
It shall be only when this moment stabs
In her to hide and carry through the years."

Father Lynch never forgets the Mother. He does well, for Mary is our indispensable helper who carries her Son's mission through the years. When from eternity Christ was predestined to be the Son of God, she was predestined with Him. As He was to become the second Adam, so she was to be the second Eve, never for an instant under the dominion of Satan . . . But pardon me, I forgot myself, the song is so sweet that I would sing it endlessly. Let us return to "This Little While."

It is a thing of beauty, and thereby of truth, for beauty and truth are the same jewel seen from a different aspect. There is an almost epic sweep in the poetry; artistry is definitely here in the deeply moving passages, filled with psychological insights, and in the warm, colorful, brilliant imagery.

Father Lynch is fond of Hopkins but also of Longfellow; he has acquired the former's exotic style, tempered however, by the latter's sweet simplicity. The result is readableness mingled with reliableness. Even those who are seldom associated with ascetical thoughts will find delight here; it will remind them too of their own little life, poor little life that toddles half an hour, crowned with a flower or two, and there an end.

Now wait a minute. Begging your pardon, did I hear someone whisper that this is no time to read escape literature? If so the intruder is mistaken. Escape is surely legitimate when it only means a brief while to relax before we return to our job. Of course we must not fail to take a return ticket.—J. M. Lelen, Ph. D.

Apathy

A recent Gallup poll on Acheson's policy brought out the fact that 34 per cent of the people asked had never heard of Acheson. Yet most of those people see the daily papers and their eyes must have passed over the name Acheson a hundred times—if only on the way to the funnies.

To total indifference of over a third of the electorate to the political fate of the nation must be a solace to the composite soul of the Cominform. What more malleable matter than a man whose interests do not go beyond his food and drink, his wage and work? What hope of resistance is there in a nation which has been trained to read, but only the most elementary slogans, only enough to prevent thought? A nation which has been taught to count, but to count only business balances and discounts, profits and statistics, and not to count the profit and loss of honor? A nation which has been taught to write, not to express its meaning, but only to answer questions and questionnaires and sign along the dotted line?—**The Sun Herald.**

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

APRIL, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Adventures
Amazing Detective
Beyond
Blackhawk
Campus Love
Cowboy Love
Crime and Punishment
Crime Detective
Crime Exposed
Crime Fighters
Darling Romance
Diary Loves
Famous Love
Fight
Girl Comics
Headline Comics
I Loved
Jesse James
Love
Love at First Sight
Loveland
Love Memories
Lovers
Love Mystery
Love Romances
Love Tales
Man Comics
Marvel Tales
Modern Comics
Movie Love
Penalty
Pictorial Romances
Planet Comics
Police Comics
Range Romances
Real Clue
Real Life Secrets
Real Love
Revealing Romances
Romance Diary
Romantic Confessions
Romantic Thrills
Romantic Western
Spectacular Adventure
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
The Saint Detective Cases
True Crime Comics
True Love
Underworld Detective
Western Crime Busters
Western Gunsmoke
Western Life Romances
Western True Comics

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Don Juan
End as a Man
Europa
Hope of Heaven
Kept Woman
Midsummer Passion
Never Come Morning
Tawny
The Midsummer Fires
The Old Goat
The Servant

BANTAM PUBLICATIONS

Angel's Camp
Lady Godiva and Master Tom
The Chinese Room
The Heller
The Scandels of Clochemerle
The Spring Begins
Thieves Market

DELL PUBLICATIONS

Celeste, The Gold Coast Virgin
Gone to Earth
Ladies in Hades
Leave Cancelled
Night and the City
Showdown
Stag Night
To a God Unknown

GOLD MEDAL PUBLICATIONS

I'll Find You
The Brass Cupcake

HILLMAN PUBLICATIONS

The Physiology of Love

LION PUBLICATIONS

Continental Touch
Indiscreet Confessions
Intimate Stranger
Lustful Ape
Outward Room
Small Back Room
The French Touch
Twilight Men

PERMA PUBLICATIONS

Modern Sex Life

POCKET BOOK PUBLICATIONS

Black Jade
Decameron
Did She Fall
Disposing of Henry
Freud, His Dreams and Sex Theories
Kitty
Madam Bovary
Nana
Rampart Street
Rain in the Doorway
Skin and Bones
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
The Great Short Stories of De Maupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Awake to Darkness
Eagle at My Eyes
Mirror Mirror on the Wall
The Captain's Lady
The Sure Thing

PYRAMID PUBLICATIONS

Door Between
Governor's Mistress
He Learned About Women
Overnight Escapade
Pick-up
Strange Desires
Too Many Women
Waste No Tears

RED CIRCLE PUBLICATIONS

Carnival of Love
Why Get Married

SIGNET PUBLICATIONS

Appointment in Samarra
A Woman in the House
Beyond the Forest
Country Place
Dark Encounter
Devil in the Flesh
Ellen Rogers
Everybody Slept Here
Forever Amber
Forever Wilt Thou Love
God's Little Acre
House in the Upland
If He Hollers, Let Him Go
I Am Thinking of My Darling
I, The Jury
Journeyman
Kiss Tomorrow Goodby
Knock on Any Door
Lady Chatterly's Love
Laughter in the Dark
Lona Hanson
Love in Dishevelment

Love Without Fear
Last of the Conqueror
Margaret
Meet the Girls
Mildred Pierce
Mistress Glory
Nature Son
Nightmare Alley
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Strange Fruit
Stranger in Town
Tale of Poor Loves
The Body in Bed
The Future Mr. Dolan
The Gilded Hearse
The Golden Sleep
The Outer Edges
The Runaways
The Sling and the Arrow
The Tyranny of Sex
Three Musketeers and a Lady
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

DIGEST TYPE OF FULL LENGTH NOVELS

A Modern Lover
Bachelor Bait
Blonde Baby
Buy My Love
Easy Virtue
Ecstacy
Fast Woman
Hollywood Mistress
Illicit Wife
Leg-Art Virgin
Live Alone and Like It
Live for Love
Lust for Love
Love for Sale
Naughty Virgin
Passionate Mistress
Respectable Harlot
Sins of Allie May
The Darling of Paris
Quickie

MAGAZINES

Actual Romances
Amazing Detective
Art Photography
Authentic Detective
Army Laughs
Beauties
Beautiful Girls
Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Big Time
Buddies
Cartoon Humor
Cheers
Comedy
Color
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Detective Book Magazine
Detective World
District Attorney Detective
Eve
Eye
Eyefull
Fact Detective
Fantastic Adventures
Film Humor
Flirt
Focus Follies
Foto
Front Page Detective
Fun Parade
Federal Crime Detective
Gags
Gala
Gay Love Stories
Glamorous Models
Glance
Headquarters Detective
Hit
I Confess
Joker
Jubilee
Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary
Male
Movie Spotlight
My Romance
National Detective Cases
Nifty
Night and Day
Pace
Pack of Fun
Peek
Picture
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Popular Songs
Police Detective
Real Detective Cases
Real Story
Real Western
Sensational Detective Cases
Sexology
Show Girls
See
Sir
Smash Detective Cases
Sports Action
Sports Fiction
Stag
Strength and Health
Special Detective
Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women in Crime
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology

ACCEPTABLE COMICS

A Date with Judy
Adventure Bound
Airboy
All American Western
All Time Sports
Andy Panda
Animal Antics
Archie
Babe Ruth Comics
Barnyard Comics
Baseball Comics
Best Western
Bill Boyd Western
Blaze the Wonder Collie
Blazing West
Blondie Comics
Brer Rabbit
Bugs Bunny
Buster Bunny
Buzzy
Candy
Captain Easy
Catholic Comics
Champion
Charlie McCarthy
Cindy
Comedy
Comic Cavalcade
Cookie
Curley Kayoe
Dagwood
Dick's Adventure
Dinky
Dizzy Duck
Donald Duck
Dotty Dripple

Dumbo
Egbert
Felix the Cat
4 Most
Frisky Fables
Freckles and His Friends
Funny Animals
Funny Folk
Funny Stuff
Gabby Hayes
Gay
Gasoline Alley
Gene Autry
Georgie
Giggle Comics
Goofy
Ha Ha Comics
Hedy of Hollywood
Henry
Henry Aldrich
Heroes All
Heroic Comics
Hopalong Cassidy
Howdy Doody
Humphrey
Jackie Robinson
Jeanie
Jiggs and Maggie
Jimmy Wakely
Jingle Jangle Comics
Joe Palooka
Jughead
Jungle Jim
Junie
Kathy
Katzenjammer Kids
Kidcolt
Kilroys
Lash LaRue Western
Leading Comics
Leave It to Binky
LeRoy
Little Beaver
Little Iodine
Little Max Comics
Little Miss Muffet
Looney Tunes
Marmaduke Mouse
Mel Allen Sports Comics
Merrie Melodies
Mickey Finn
Mickey Mouse
Mutt and Jeff
Nancy and Sluggo
New Funnies
Oswald
Ozzie and Babs
Penny
Pep
Peter Rabbit
Pixies
Pogo
Popeye
Porky Pig
Raggedy Ann and Andy
Ralph Kiner
Real Sports
Red Rabbit
Rocky Lane
Red Ryder
Roundup
Roy Campanella
Roy Rogers
Rusty
Sad Sack
Seven Dwarfs
Smitty
Smokey Stover
Sparkler
Sport
Sport Star
Sport Thrills
Spunky
Scarlet O'Hara
Super Duck
Supermouse
Teena
Television
The Lone Ranger
Thumper
Thunder Mountain
Terry and the Pirates
Tillie the Toiler
Tim Holt
Tim Tyler
Tiny Tessie
Tiny Tim
Tippie and Cap Stubbs
Tip Top
Tom and Jerry
Tom Mix
Topix
Treasure Chest
Tuffy
Two Gun Kid
Walt Disney Comics
Wambi
Western Fighters
Western Hero
Western Winners
Westerner
Winnie Winkle
Wonder Duck
Woody Woodpecker

Recommended Quarter Books for Children

Golden Books and Wonder Books
Recommended Pocket-Sized Books for Teen-agers
Comet Books
The Mountains Moved and the Hallowed Hour by A. J. Parr
The Red Lilly by William D. Ryan

List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill., and edited by the national office of the N. O. D. L.

Currente Calamo

Continued from page 252

Does weather stop your going to a movie?

5. "Company arrived just before church time."

Your friends would respect you if you said: "We are just going to church; will you come with us?"

6. "The service times are awkward."

So, sometimes, are train times. But you arrange your program to fit.

7. "Sunday's the only day the family are at home."

Worship by the whole family together in church would bind that family more than anything else.

8. "We can't attend because of the children and/or baby."

Does it require both husband and wife to look after the baby?

9. "I have no Sunday clothes."

My dears, God doesn't care about your clothes.

10. "I am as good as others who go."

Our services are for the good as well as the bad.

11. "I can't stand the minister."

I know I am a weak and sinful man; please, then pray for me and give me some encouragement by showing a little more interest in your church.

Pint-Size Revivalists

NOW only ten years old (we read recently), Renee Martz has been at it for four years, "it" being the old-fashioned circus-style revivalism. Renee will be hitting the new saw-dust trail again this March according to latest publicity hand-outs. A rather pretty child with Little Miss Marker curls and an unspoiled look, she claims she has won 127,000 "converts" here and abroad. Converts to what? The question is not answered or further pursued. Renee is labeled "non-denominational."

We read all this in one of those new quickie magazines, tore out a few pages and threw the rest away. Now we can't recall the name of the magazine but it really doesn't matter. What interested us chiefly was the air (real or affected) of reverence with which Renee was treated. Four pictures of her in grotesque attitudes of ecstasy are given innocuous subtitles.

They "order these matters differently in Albion"—with all due reverence to Laurence Sterne, the old prig. Pint-size revivalists find the pickings slim over there.

Here is a 1949 account of Renee's efforts taken from the London **Daily Mirror**, Britain's top paper with some four million circulation. We reprint it in toto and without comment:

"SHE TOLD FAITH-HEALER 'I FEEL FINE'—THEN DIED"

"After praying with child evangelist Renee Martz, 9, from Florida, U. S. A., Mrs. Mary Kathleen Daniels, 54, wife of Colonel H. Daniels, V. C., a Leeds theater manager, walked unaided round her bedroom.

"Yesterday Renee telephoned Mrs. Daniels to ask how she felt. Mrs. Daniels said: 'I am fine and walked again today.'

"Then still holding the 'phone, Mrs. Daniels collapsed. She died three hours later.

"Last night Renee's father, Jack Martz, an ordained Baptist minister, told the **Daily Mirror** that Mrs. Daniels asked Renee to visit her.

" 'Renee went to her bedroom,' said Mr. Martz. 'She told Mrs. Daniels how the sick could be healed through faith. Renee read a Bible passage to her and we all prayed.

" 'There was no scene, excitement or music. Then I asked Mrs. Daniels if she would try to walk. She got out of bed unaided and walked to the bedroom door and back twice. Like her husband, we were all thrilled.

" 'The news of Mrs. Daniel's death came as a profound shock to us.'

"Mrs. Daniels had been in ill health for nearly five years.

"Last night Renee, due to return to Florida in a fortnight after two and a half months in England, preached and practised faith healing in a Leeds hall."

"Audience Participation"

It appears that there is also more audience participation in England, not all of it by any means welcome. The **Mirror** thus wrote up the activities of another pint-sizer, known as Little David:

"After a disturbance during a faith healing service, conducted by Little David, described as the 'miracle boy" at Birmingham Town Hall last night, a crowd gathered at the rear doors waiting to see David and the Rev. Raymond Hoekstra, who was with him on the platform.

"But guards were placed on all doors.

"The disturbance came when Mr. Hoekstra invited the audience of 2,000 to sing 'Only Believe.'

"A man at the back of the hall shouted: 'If David can heal sickness and do miracles, why didn't he heal the pain Mr. Hoekstra had in his stomach on Thursday?'

"There were several other muffled shouts in which the name of Little David could be heard. Ushers immediately went to the back of the hall and a party of men were escorted out.

"After the service a crowd gathered outside saying: 'We want to see Mr. Hoekstra,' but they were refused admittance.

"When a seventy-three-year-old woman went on to the platform during the service, to be cured of her arthritis, David took her walking stick away. Leaving the platform, the woman stumbled and collapsed on the floor.

"Ushers rushed to her aid telling her: 'You stumbled over the mat.'

"After a rest the woman left with her stick, which was handed back by an attendant."

"Quart-size" revivalists, however, occasionally run into difficulties with the press in the U. S. Our own Elder Michaux, who used to provide a lot of melodic entertainment via a national hook-up a few years back got a curious write-up in the Washington Star (9/15/50) which we would like to attribute to a mere misprint. Father Cahill of Hyattsville is our benefactor for this bit of fascinating information, even though he'll be peeved to see us acknowlege our source. (Pardon an old prof, "Pres.")

The possibly staid and sound Star (one of our favorite papers, incidentally) confined itself to facts as it told the story of the annual mass baptismal service to be conducted by Elder Lightfoot Solomon Michaux, pastor of the Radio Church of God, for the following Sunday. It revealed that the Elder had rented Griffith's Stadium for the event, imported twelve barrels of water from the River Jordan, scheduled a parade (over a twenty-two mile route) engaged the Cross Choir, the Heavenly Echo Chorus of Philadelphia, and the Elder's 20-piece band for musical relief, and wound up with the remark (again we quote) "The Elder will preach on 'O Death, Where is thy stink; O Grave, Where is Thy Victory?'" (end quote)

The Curate's Prayer

FATHER John Hecht of the Peoria Diocese submits the following lines from Act II of Rostand's Cyrano as expressing "the longings of an assistant parish priest as he thinks of being pastor in his first parish and breathes with all his soul"—

" . . . To sing, to laugh, to dream,
To walk in my own way and be alone,
Free, with an eye to see things as they are;

A voice that means manhood—to cock my hat
Wheresoever I choose—at a word, a Yes, a No,
To fight——or write.
. . . To travel any road
Under the sun, under the stars, nor doubt.
If fame or fortune lie beyond the bourne.
Never to make a line I have not heard
In my own heart; yet, with all modesty
To say: 'My soul, be satisfied with flowers,
With fruit, with weeds even; but gather them
In the one garden you may call your own.
So when I win some triumph by some chance,
Render no share to Caesar—in a word,
I am too proud to be a parasite,
And if my nature, wants the germ that grows
Towering to heaven like the mountain pine,
Or like the oak, sheltering multitudes—
I stand, not high it may be—
But I stand alone!"

For the People

AS a student in high school and day-hopping at college, we used to hear Mass in our parish church. And it was a bleak affair at best — the church so dimly lighted that you could hardly follow your Missal.

But then who would want to follow a Missal anyway? It seemed to us then that a High Mass of Requiem was sung practically every day excepting Christmas and Easter. We had the Requiem Proper all but memorized.

It wasn't until we were in the major seminary that we encountered the beautiful ferial Masses of Lent, and became familiar with the Proper of the Saints.

Then we learned of Section 99 in the Pittsburgh Statutes:

"Ut pia fidelium devotio in sublevationem animarum in Purgatorio detentarum foveatur, privilegium Missas de Requie quocumque festo duplici minori canendi a Sancta Sede obtinuit illudque in Synodo IV. annuntiavit Michael O'Connor, Primus Pittsburgensis Episcopus."

Does this mean that the faithful, requesting a High Mass for their deceased, have a right to expect that we use that privilege?

It's our contention that, since it is a privilege, its use is at the option of the priest; that the faithful, in return for their stipend, have a right to a High Mass with no further commitment as to its quality. And, since the Mass is a public function, the piety and devotion of the celebrant and of the whole congregation come before the private intention of the individual.

Thus, if a priest feels that a steady regimen of Requiem Masses is affecting the weekday attendance of his congregation, he ought to follow the color of the day.

Guilty of Treason

SOME said it was because of Commie opposition; some said the picture was poorly advertized; but anyway you can now get **Guilty Of Treason** for your parish

performances, or for your school, or the Knights of Columbus.

Whatever the reason, it did prove something of a flop so far as audience circulation was concerned. But it is a great picture: the story of the phony trial of Cardinal Mindszenty. Mindful of that fact, a Catholic distributing company formed precisely for a little Christopher activity has got it released in 16 mm. Write Maryfilms, 410 So. Beverly Drive, Beverly Hills, California, for further information. Maybe **Guilty Of Treason** can be put over yet. Remember that it was originally scheduled as a Warner Brothers production, dropped by them, and finished by Freedom Productions. It deserves a break. Why did it meet with such strong subtle opposition?

Promoting the Catholic Press

A RECENT chat with the circulation manager of **Our Sunday Visitor** discloses that his sales-staff includes no less than 9,342 pastors.

This represents considerably more than two thirds of the English-language parishes in the country.

Ancient Reviewer

ONE of your editors does book reviews from time to time for **Our Sunday Visitor** and occasionally he gets some wonderful letters. Often as not he can't print them but here's one that is worth it.

Writes a school boy in Nebraska that he has to do some book reviews, that he does not know how,

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by

The Reverend Richard Ginder

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Missa Marialis (4 voices, alternating with popolo)

—J. Fischer Bro., 119 W. 40th St., New York

Missa Dominicalis (4 voices)

—McLaughlin & Reilly Co., 45 Franklin St., Boston 10

New OSV Publications

Love Thy Neighbor by Richard Pattee and John F. Parr

This is a 156-page handbook of information on the activities of North American priests, Brothers and Sisters who labor below the Rio Grande. These pages bring home to the reader what it means to be a missioner in Latin America by portraying an intimate picture of the missioner's day to day problems.

Here is a plea for greater effort by Catholics in the United States to do everything possible to maintain active, helpful relations with our coreligionists to the South, which contains one third of the world's Catholics. Includes lists of religious orders of men and women now serving in South American areas. Single copy 85c; five or more 75c each, postpaid. $39.00 per hundred, plus postage.

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You will have a new and more complete understanding of the Mass as you read through these 36 pages of devotion and instructions. After learning the beautiful and historic background of the Holy Sacrifice, you witness a Mass, step by step, with English interpretations of the familiar Latin phrases. Single copy 25c; five or more 20c each, postpaid. $9.25 per hundred, plus postage.

Faith and the Heart of Man

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Order from the Book Department

OUR SUNDAY VISITOR

HUNTINGTON, INDIANA

but has to anyway—"I wish you could help me out . . ."

He is interested in "Silas Marner" by George Eliot and "Uncle Tom's Cabin," H. B. Stowe. He then asks, "Did you ever do either one of them in your lifetime and keep the files on them?"

A little research discloses that Silas Marner appeared in 1861 and UT'sC in 1851 (serially)!

How old can a book reviewer get???

Boy!

THE **Catholic Boy** has climbed in circulation from 47,000 to 68,000 in the past two years. So Fr. Frank Gartland wrote us recently after we sent him a little note of congratulations and a subscription for a youngster we know. Under the general direction of the Holy Cross Fathers and his own editorship, it offers a well-rounded educational program, sugar-coated with sports news, adventure stories, and the like, all done superbly by experts. We just thought we'd call it to your attention. If you're wondering about the school library or what to give your faithful altar-boys, keep **The Catholic Boy** in mind.

It Could Be True, Alas

A READER has underscored for us the following passage on page 37 of Hamilton Fish Armstrong's new book, **Tito and Goliath**:

Until Tito "reached the age of 12 (an old associate of his has

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Currente Calamo

told me), he was a good Catholic and served as an acolyte in the village church. Then one day he fumbled in trying to hook up a cassock or robe on the back of a stout priest. The priest cuffed him. Josip [Tito] walked out and never set foot in church again."

Correspondence

Editorial Information

Editor:

THE Sunday School Times, a Baptist publication, recently carried a report of conversions to Protestantism on the part of several Catholics. In its course, the article said that several Manitoba, Canada, priests had left the Church. They were listed as: The Revs. Lucien Vinet, Paul Dussaul, Louis Lahaie, Arthur Plessers, Harold Fry and a "Bishop" Frank Wood.

The Bureau of Information, National Catholic Welfare Conference, attests that the last named of the above priests was not a Bishop but a Monsignor; that he was a chancellor and secretary for the Winnipeg Archdiocese, and that he took unto himself as a companion a Miss Doretta Donahue, who was secretary to the Archbishop of Winnipeg and the daughter of a prominent Catholic.

Vinet was listed in the 1936 Directory as being stationed at Lac du Bonnet, Manitoba; Dussaul (t)

at the Oblate Church in Winnipeg, and Plessers at Minnidosa, Manitoba. The Bureau of Information says it has been unable to trace Lahaie or Fry.

The Bureau is informed that these men, or at least some of them, are presently preaching in the southern part of the United States, particularly Georgia and South Carolina.

It is also announced that a Protestant anthology entitled "These Found the Way" will shortly make its appearance. It will purport to give the reasons why the individuals listed in the book entered Protestantism. One of those listed, it is said, is the Rev. Joseph Wittkofski, who claims that the reason he left the Catholic Church was the "political character" of the Church. The Bureau of Information says that Father Wittkofski belonged to Maryknoll; that while doing graduate work at Fordham University he attempted marriage, and that subsequently, he was accepted for the Anglican ministry. No allusion is made to this in the forthcoming anthology, the Bureau of Information reports.—N.C.W.C. News Service, Washington.

'Meditation or Damnation'

Editor:

THAT article on "Meditation or Damnation" in your February issue was wonderful. The author certainly hits the nail on the head. He has a very good knowledge of diocesan priesthood problems.

The whole magazine is a gem. We like very much, too, the "Code and Cult" department. We miss

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Correspondence

Boylan's articles and those of like nature. Our liking goes something like this:

(1) Currente Calamo

(2) Correspondence

(3) Code and Cult

(4) Articles like the one commended above

(5) Articles of the Boylan type

Sincerely,
Paul M. Thomas
Ebensburg,
Pennsylvania.

Raps Hasley Critic

Editor:

I CANNOT picture a more apt example of missing the whole point than that last lengthy reply to Mrs. Hasley's article in your recent issue. Do you know what we thought here? Father must be one of the unkind (but oh, so "charitable") confessors Mrs. Hasley's article referred to. The thrust certainly must have hit home! Can you tell Father that "Charity is kind"?

"Come, come, Father," I would ask him, "just where does she say, 'Don't ask necessary questions'?" Because she pleads that weak souls and new converts, like bruised reeds and smoking flax, be treated kindly and not be bulldozed, to use her word, Father gets all excited.

Saintly and kind confessors do manage to hear valid confessions, do manage to have penitents who, inadvertently (her word), use the word "several," give the exact number of sins.

How Father could say she is proud is most surprising! First, saintly priests don't answer arguments by calling names; and one

who confesses to weakness and need of help as she does, is humble. Would not that humble simplicity better fit more of us who are so touchy we can't "take it" when justly rubbed the wrong way!

This letter is merely to get Father to take a second thought. I want him to be a kind, a charitable, a just confessor.

L. Mann
Bronx, New York.

Editor:

IT is just as well you withheld the name of that priest who tore into Mrs. Hasley. Saul could not have been more fanatical than he when he tore into the first Christians. The letter of the law killeth.

There are far too many priests who, once they get a little learning, or get the "red," forget the primary and, really, the only law: Charity.

That whole long letter has all the marks in it of one who is bound for hell—which God avert!

You don't have to withhold my name.

Yours,
Albert Abel
Crawford, Nebraska.

Editor:

THE priest criticizing Mrs. Hasley appears to forget that venial sins are free or optional matter for confession, that the accusation "several times" amply satisfies the law.

I once overheard a priest shriv-

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Rev. Father Ralph
316 N. Michigan Ave.
Chicago 1, Ill.

ing a moribund patient in a hospital. His voice could be heard reverberating up and down the corridor:

"You don't know whether it was three or four lies you told? Think, man! Was it three, or was it four?"

God help him.

J. B. McD.

Cincinnati.

Editor:

IN defense of Mrs. Hasley's recent article in **The Priest,** her critics notwithstanding, I think that her plaint is not without foundation. It sometimes happens that confessors are wanting in courtesy and show a lack of patience in dealing with timid and lukewarm penitents. It seems that the predominant fault of many priests is that they take themselves rather than their work too seriously. As a result, in too many instances, they either consciously or unconsciously try to overawe their penitents by force of authority. It is not always **what** they say, but the **way** they say it, that is offensive.

A **gentleman** has been defined as "one who never causes pain." I think all will agree that a confessor should be a gentleman not a bulldozer or a petty tyrant. St. Francis de Sales was no tyro in dealing with souls, and he had a saying that "more flies are caught with a spoonful of molasses than a barrel of vinegar." Top business and professional men are courteous and patient in dealing with the public. Confessors ought to be, at least, equally as courteous and patient. Such a course pays off in big

Correspondence

dividends in winning erring souls back to Christ.

Joseph A. Nearnan
Louisville,
Kentucky.

Born Out of Wedlock

Editor:

I HAVE read the pamphlet called "Herod Was A Piker" published by the Catholic Information Society. It is an excellent article and points up graphically the evils of abortion.

I should like, however, to exchange views on some comments made in the pamphlet. I am referring to the last page, next to the last paragraph, in which it is suggested that the unmarried mother return to her home and family with her baby on the pretext that the baby is an orphaned relative or an adopted child. I am associated with a large children's agency, having both a foster home and adoption service for children. Naturally, we have some considerable experience with children born out of wedlock and the problems their mothers face both in the community and in relation to their families. Only rarely have we found that it works out well for everyone concerned when the mother attempts to keep her baby. No matter how well intentioned the mother and her family are and no matter how hard they may try to love and accept the baby in the family group, nevertheless, the baby soon senses their underlying feelings of rejection and reacts unfavorably to this. The baby, by his very presence, is a constant reminder to the girl and her family of the circumstances of his birth.

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Our Sunday Visitor, Inc.

HUNTINGTON, INDIANA

Correspondence

The community, too, is not easily fooled and might soon suspect and gossip about the family.

Something, too, needs to be said for the child. We have found that it is best for a child to grow up knowing in as positive a way as possible the true facts about his origin. A child brought in to his mother's family as an orphaned relative or an adopted child would eventually suspect his true status even though he might never openly admit it. Social agencies are experienced in helping unmarried mothers come to a sound decision in planning for their babies. This decision often leads to adoption which offers the child a secure family life with two parents who want him very much and can give him a lifetime of security. It also frees the baby's mother to rebuild her own life happy in the knowledge that she has worked through a good plan for her baby.

I hope you do not mind my making these comments. Perhaps if you feel you agree with them you may be able to make known to unmarried mothers through your writings the services social agencies are glad to make available to them.

Thanking you, I am

Sincerely yours in Christ
The Catholic Home Bureau
For Dependent Children
122 East 22 Street,
New York 10, N.Y.

Service for Playwrights

Editor:

IF you have written a play or harbor the desire to write one, here is your chance to find out if your "play's the thing." Alma Savage

Literary Service adds another department, that of service for playwrights. Expert criticism and evaluation of plays—one-act and three-act—are given, and wherever possible placement of plays with play publishers.

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There is a market for good plays —both one-act as well as three-act. There is a great need for such plays for high-school, college and little theatre groups are always on the lookout for new plays. Plays most needed should have: 1) one interior set 2) should use modern costumes or dress 3) should be simple comedies or mystery melodramas 4) should employ a reasonable number of people—in other words, not too many "extras"—a cast of say, up to 12.

The plays do not necessarily have to be restricted to religious themes but of course the basic ideas should be essentially good and sound.

Alma Savage
37 Madison Avenue,
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Fuzzy Focus

Editor:

TV merits a PS in your next sermon. That the picture is out of focus is a timely pastoral shot. Every pain-in-the-neck deserves a new campaign.

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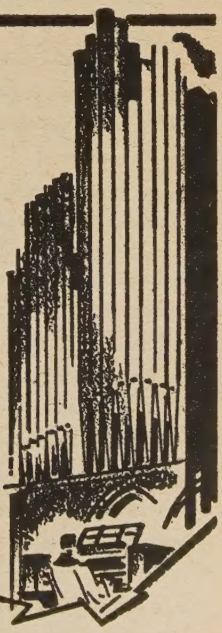

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Will & Baumer Candle Co., Inc. Back Cover

Correspondence

Right now, all the top stars and lesser planets are asking for listeners' comments. Keeping posted is not a far cry from keeping postcards—in the vestibule of the church. So you might ask the parish to write in about the cheesecake on TV and demand a face lifting.

A Legion of Decency might take the fuzziness off the TV peach, or even a mediocre Hays Office might help. But someone has to drop the sabot in TV and "give it the boot." The industry will get a kick out of it. They developed a soap ninety-nine and ninety-one one-hundredths per cent pure, and we want our soap operas the same way.

As found with radio and the movies, the best way to improve is to disapprove—then the TV eye will see our way. Now, the set is so clouded up with trash that we have a fuzzy focus. —F.J.B.

St. Vincent's Seminary
Latrobe, Penna.

Begs Books for Cloistered Nuns

Editor:

I AM at present spiritual director of a poor convent of more than sixty nuns. They are badly in need of spiritual books. If you are pleased to send me free any of them (second-hand books only) they would be read with much profit and the nuns would pray for you in return.

Yours respectfully,
Fr. Gelasius, O.C.D.
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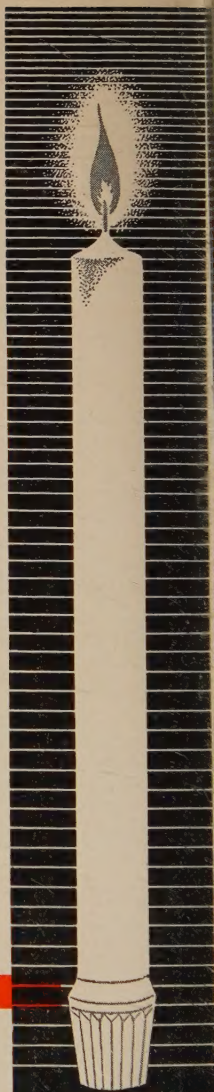

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